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THE

CHINESE REPOSITORY.

VOL. XV.

FROM JANUARY TO DECEMBER, 1846.

CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.

1846.

INDEX.

AGED, the support of..... 406
Aman, annual provision for..... 306
Amoy, Christian missions at.... 160
Amoy, notices of the city..... 362
Amoy, population of..... 363
Amoy, Protestant missions at... 355
Amoy, the dispensary at..... 181
Amoy, port duties at..... 479
Anderson, Rev. R.'s sermon.... 481
Apples from Boston, U S. A..... 224
Architecture of the Chinese.... 229
BANGKOK, ophthalmic hospital.. 80
Benevolence, Hall of United.... 402
Bettleheim, Rev. Dr. B. J.... 160,576
Besi, letter of bishop..... 250
Bible, Chinese version of the.... 161
Bible, revision of Chi. versions.. 108
Bills, or promisary notes..... 210
Bishop of Cochinchina..... 117
Borneo, Brit. authorities in..... 498
Borneo. Dutch possessions in... 504
Bradley, Death of Mrs..... 83
Bridge, at Fuhchau..... 187
Bridgman, Rev. James G. ordina. 328
British authorities, corr. with 512,534
British tonnage dues..... 150
British trade at the five ports... 386
Budha, an image of..... 474
Budhistic print, notice of..... 351
Burial-grounds, notice of..... 407
CANTON, a missionary field..... 67
Canton, character of the people.. 57
Canton, description of..... 57
Canton, its foreign commerce... 59
Canton, its native trade..... 59
Canton, entrance to the city.... 110
Canton ought to be opened..... 63
Canton, prohibitions at..... 561
Canton walk around the city.. 59,317
Canton, foreign residents at.... 426
Canton, entrance to..... 278
Canton, foreign trade at..... 292
Calendar for the year..... 2
Calendar of the Chinese..... 44
Callery's notices of Gonçalves.. 69
Catholic missions in China... 39,250
298,400
Catholic missions in Manchuria. 453
Catholics at Fuhchau..... 203
Catholic missions in Corea..... 596
Chapels of the Chinese Chistians 252
Chinese priests, arrival of..... 328
Cholera morbus, the cure of..... 39
Christianity, toleration of..... 154
Chusan, restored by the English. 376
Chusan to be surrendered..... 277
Chusan, the island restored..... 432
City, foreigners allowed to enter 46,61
Coast, navigation of the Chinese 99
Cochinchina, notices of..... 113
Coffins, preparation of..... 402
Coffined dead, notices of..... 313
College of Rizzolati..... 40
Commercial houses, list of..... 3
Commission, the Swedish..... 10
Compton, case of Mr. C. S..... 554
Confucian tract, notice of..... 377
Consulate at Fuhchau..... 191
Consular establishments,..... 9,10
Consuls, foreign, in China..... 110
Converts, Chinese at Amoy..... 357
Cooper, capt. visits Japan..... 172
Corea, Catholic mission in..... 504
Corea, missions in..... 453
Corea, the king of..... 277
Cormorants, notices of..... 207
Correspondence, with Brit. res. 512,534
Customs of the people..... 44
DANISH Man-of-war, notice of... 461
Dean, death of Mrs..... 527
Dead, a pile of remains..... 320
Decapitations at the Potter-field. 224
Democracy of the Chinese..... 57
Dialects spoken in the country.. 66
Diseases in Hongkong..... 124
Dyer's, epitaph of Rev. S..... 108
EARTHQUAKE at Ningpo..... 477
Emperor's autograph assent.... 277
Epitaphs on Morrison's graves.. 105
Everett, arrival of commissioner. 527
Everett, U.S.A. minister to China 158
Everett's interview with Kiying. 624
Examination of officers..... 276
Examination, the triennial..... 527
FACTORIES, the Thirteen..... 372
Feuds among the villages at Amoy 623
Fire, means of extinguishing... 409
Fire-places, notices of..... 195
Foreigners, relief of sick..... 432
Foreigners, pop. feeling towards. 157
Foreigners, their freedom..... 46
French commercial regulations.. 10

French legation..... 158
Fuhchau, foreign trade at..... 297
Fuhchau, indemnity obtained at. 479
Fuhchau, notices of..... 225
Fuhchau fú, notices of..... 185,208
Fuhshan, a visit to..... 64
Gazettes, the Peking..... 221
Genii, hill of the nine..... 197
Golathea, Danish man-of-war... 461
Gonçalves, Biography of..... 69
Gonçalves, his writings..... 71
God, words for, in Chinese.. 163,311
464,568,577
Grain, scarcity of..... 223
Hall of United Benevolence... 402
Hedde's notices of Cochinchina. 113
Hillier, C. B. marriage of..... 328
Hines, remarks on Oregon..... 84
Hobson, death of Mrs. B. 224
Hongkong, colonial govt. of.... 8
Hongkong, diseases, &c. in.... 124
Hongkong, houses, &c. in..... 135
Horsburgh, monument of capt. J. 101
Hospital at Shánghái..... 281
Hospital, Med. Mis. at Ningpo.. 342
Hot spring at Fuhchau..... 200
Humanity, remarks on..... 329
Hunts' Merchant's Magazine... 345
I'ling temple, notices of..... 319
Intoxicating liquors, notice of... 433
Japan, Cooper's visit to..... 172
Jews, few in China..... 43
Jin, signification of..... 329
Kidnapping in China..... 327
King, Charles W. notice of..... 346
Kiying, a Chinese vessel..... 6 4
Lama, a singular species of.... 43
Legation, the French..... 9
Legation, the U. S. A..... 10
Light-house on Romania I..... 102
Lightening, death by..... 223
Lin Tsehsü promoted..... 274
Liquors, notice of intoxicating.. 433
Lisiáng, king of Corea..... 277
Literati at Fuhchau..... 213
Lockhart, Dr. W. Report..... 281
Lucky-cloud, emperor's horse . 376
Macao, disturbances in..... 52 5
Macao, Port regulations..... 325
Macao, made a free port..... 111
Macgowan's Med. report.... . 342
Magazine, Hunt's Merchant's... 345
Maladministration, notices of... 475
Manchuria, missions in..... 45?
Manchu pop. at Fuhchau..... 19?
Manifesto, exciting riot..... 48
Manners of the people..... 44
McClatchie, Rev. T. Marriage of 328
Medal for British soldiers..... 159
Med. M. Soc. hospital Shánghái. 281
Meteor, notices of..... 280
Mien-kái honored with an Lei... 222
Military uniform, its style..... 45
Min, scenery of the..... 225
Min, navigation of the..... 230
Missionaries at the five ports.... 110
Missionaries, two French..... 528
Mission, the theory of..... 481
Missions at Shánghái..... 476
Missionary station, Fuhchau.... 217
Mohammedan buildings..... 330
Mohammedans, notice of..... 323
Mohammedans at Fuhchau..... 204
Mohammedanism practiced..... 43
Monetary system at Fuhchau... 210
Morrison Education Society.... 601
Morrison Ed. Soc. Fund..... 56
Morrison's epitaphs..... 105
Morrison, painting of Dr. R..... 56
orrison, bnt of the hon. J. R... 56
Mulberry tree in Cochinchina... 115
Mulbery t ee, in Manila..... 529
Murderous attack on foreigners. 431
Museum, Chinese in Boston.... 347
Mythology of the Chinese..... 41
Nemesis, the bark..... 445
New year, its p ospects..... 1
Ningpo, foreign trade at..... 297
Ningpo, Missions at..... 477
Ningpo, missionary..... 342
Officers, the meritorious..... 276
Ordination of a Chinese, evang.. 528
Oregon Territory, notice of.... 84
Parents, worship of the deceased 42
Peking Gazettes, 221,273 321,374,473
Peninsular & Orie. Steam Com.. 619
Piracy, a case of noticed..... 326
Placards, exciting riot..... 43
Plover, the surveying ship..... 159
Pluto, the steam-ship..... 445
Polytheism of the Chinese..... 42
Portuguese govt. Macao..... 10
Prefect of Canton's office..... 219
Prefect of Canton, Liú..... 157
Premare's Notitia Lin. Sinicæ... 140
Prohibitions at Canton..... 561
Proverbs, a list of Chinese..... 140
Queen-dowager, the august... 160
Residents, list of foreign..... 3
Rates of Freight..... 622
Rates of Passage..... 621
Rates of Postage 630

Residences of foreigners... 280,324
Riot. notice of in Canton..... 346
Riot of January in Canton..... 46
Rizzolati, letter of the Rt. Rev.. 39
Salute on Sabbath days..... 159
Seamen's Hospital, Hongkong.. 159
Secret societies at Singapore 300,400
Sermon by Rev. R. Anderson... 481
Sermon by Rev. G. Smith..... 234
Shanghái, notices of the city... 466
Shánghái, thermometer at..... 282
Shanghái, foreign trade at..... 296
Shánghái, port regulations at... 566
Shipping at Canton..... 166
Siam, missionary labors in..... 80
Siewa, the brig..... 445
Silk, export of, to the U. Kingdom 383
Silk, export of, to the U. S. A.. 406
Smith, sermon by Rev. G..... 234
Smith, Journal of Rev. G..... 185
Spirit, remarks on the word..... 163
Steamers, commercial..... 277
Storms of rain and thunder..... 223
Stone-tables and pestles..... 471
Sü Aman, statements regarding. 307
Subscriptions, mode of obtaining 415
Superstitions among the people. 478
Superintendency of British trade 8
Synoptical tables of trade..... 291
Tariff, the Chinese..... 262
Teas export of, to the U.Kingdom 386
Teas, export of, to the U. S. A.. 396
The twenty-one millions paid... 55
Tonnage dues on Brit. vessels.. 150
Tonnage, foreign, statement of . 165
Traditions, the worship of..... 45
Treaty, with England, indemnity 55
Treaty with the French..... 10
Tsing Lien Kán. noticed..... 274
Turon, notices of..... 114
Tyfoon, notice of a..... 445
U. S. A. Trade in China..... 400
Vaccination, remarks on..... 285
Vessels, British tonnage dues... 150
Vessel, foreign, in China..... 165
Vocabulary, English and Chinese 145
War, civil, in Fuhkien..... 476
War, the effects of the late..... 65
Watch-towers, notice of..... 194
Wheat for rations..... 471
Widows, support of..... 402
Williams' Vocabulary..... 145
Wolcott, H. G. U. S. A. consul... 224
Yangtsz' kiáng, navigation of.. 99

CONTENTS.

No. 1.

Art. I. The new year: prospects and desiderata; comparative Chinese and English Calendar for the current year; list of commercial houses and foreign officers in China, ... 1
Art. II. Treaty between his Majesty King of the French and the Emperor of China, signed in the French and Chinese languages. 10
Art. III. Notices of the Catholic religion in China, in a letter from the Rt. Rev Joseph Rizzolati, vicar apostolic of Húkwang, ... 39
Art. IV. Riot in Canton; proclamation allowing foreigners to enter the city; counter proclamations by the gentry and people; placard before the prefect's gate; demolition and burning of his offices by the populace; further proclamations from the high authorities to quiet the people. 47
Art. V. Journal of Occurrences: popular disturbances hushed; payment of the twenty-one millions completed; new prefect; ships of war at Whampoa; difficult questions; Lin Tsihsü made governor-general; nothern ports, Shanghái, Ningpo, Fuchau, Amoy; Hongkong; Chinese new year; protestant mission; Morrison Fund,..... 55

No. 2.

Art. I Description of the city of Canton; number and character of the inhabitants; its commerce; walks around the walls and into the adjacent country; ingress to the city; note to the governor from Sir John Francis Davis; trip to Fuhshán; effects of the late war; different dialects; a missionary station 58
Art. II. Notice Biographique sur le pere J. A. Gonçalves, comprising an account of his life with notices of his various sinological productions. 69
Art III. Missionary labors in Siam: ophthalmic hospital in Bangkok; death of Mrs. Bradley; schools and present prospect of the mission... 80

ART. IV. Oregon Territory; its topography, climate, productions, population, political relations, &c. By Rev. GUSTAVUS HINES 84
ART. V. Navigation of the Chinese seas: mouth of the Yángtsz' kiáng; Wúsung river and port of Shánghái; light-house to the memory of Horsburgh proposed to be erected on Romania Outer Island 98
ART. VI. Epitaphs on the graves of the Rev. R. Morrison, D. D., the hon. J. R. Morrison, and the Rev. S Dyer, in the English cemetery, Macao 104
ART. VII. Chinese versions of the Holy Scriptures: need revision; list of words claiming particular attention; proposed meeting of delegates 108
ART. VIII. Journal of Occurrences: foreign consul; protestant missionaries in China; discussion regarding foreigners entering the city suspended; renewed; Macao to be made partially a free port 110

No. 3.

ART. I. Notices of Cochinchina, made during a visit in 1833, by I. Hedde 113
ART. II Review of diseases incidental to Europeans in China, particularly in Hongkong and for the year 1845, exhibited in public papers 124
ART. III. List of houses and public buildings on the island of Hongkong, with statements of the revenue and expenditure of the colony during the year ending 31st December, 1845 135
ART. IV. Chinese proverbs, selected from a collection in the English version of P. Prémare's Notitia Linguæ Sinicæ 140
ART. V. Ying Hwá Yun fá Lih-kiái, or an English and Chinese Vocabulary, in the court dialect 145
ART. VI. Statement of tonnage dues, import and export duties, paid by British vessels in the port of Canton from 1st Jan. to 31st Dec., 1845. 150
ART. VII. An imperial decree providing for the further toleration of Christianity, granting the restoration of real estate to Christians through the empire 154
ART. VIII. Journal of Occurrences: memorial regarding the late prefect of Canton; proclamation by the present prefect: popular feeling towards foreigners; the French Legation; Mr. Everett; the China Medal; Seamen's hospital in Hongkong; Morrison Education Society; Sabbath day salutes; the Plover; Amoy; Liúchú; &c., &c. 157

No. 4

ART. I. Revision of the Chinese version of the Bible; remarks on the words for God, Father, Son, Spirit, Soul, Prophet, Baptism and Sabbath.... 161
ART. II. Statements of the number, tonnage, &c, of the merchant vessels of different nations in the port of Canton, for the year 1845. 165
ART. III. Some account of Captain Mercator Cooper's visit to Japan in the whale Ship Manhattan of Sag Harbor. By C. F. WINSLOW, M. D. 127
ART. IV. Report of the Dispensary at Amoy, from the 1st of February 1844, to 1st of July 1845. By J. C. HEPBURN, M. D. 181
ART. V. Notices of Fuhchau fu, being an extract from the Journal of the Rev. George Smith, M. A Oxon: during an exploratory visit and rasidence at the five consular ports of China 185
ART. VI. Destruction of the prefect's office, reported to the emperor in a memorial from the governor-general and governor of Canton 219
ART. VII. Extracts from the Peking Gazettes, Nos. 1 to 4 for the twenty-sixth year of the reign of his imperial majesty Taukwáng A. D. 1846. 221
ART. VIII. Journal of Occurrences: scarcity of grain; rain and thunder storms; hail; deaths by lightning; Kiying's interview with governor Davis; imperial presents; review of troops; public executions; commodore Biddle and the U. S. A. Legation; new consul at Shánghái; the five ports; Macao; death of Mrs. Hobson 223

No. 5.

ART. I. Notices of the city of Fuhchau, [illegible] the News of the World, with remarks on the navigation of the river Min, by capt. R Collinson, R.N. 225
ART. II. An address on the subject of Christian Missions: being two sermons preached in the Colonial Church, at Hongkong, on Sunday. 234
ART. III. Letter of bishop Besi, apostolic vicar of Shántung to the Directors of the Work (in Italy). Dated Nanking, May. 15th, 1843, 250

ART. IV. The tariff of duties to be levied on merchandise imported and exported (by citizens of the United States) &c., &c..... 262
ART. V. Extracts from the Peking Gazettes, Nos. 5 to 8 for the twenty-sixth year of the reign of his imperial majesty Táukwáng, A. D. 1845. 273
ART. VI. Journal of Occurrences: the island of Chusan to be immediately made over to the Chinese; commercial steamers allowed to carry merchandise; correspondence regarding Hongkong; a meteor, the foreign residences at Canton, their limited extent, &c..... 277

No. 6.

ART. I Report of the Medical Missionary Society's hospital at Shánghái. 281
ART. II Synoptical tables of the foreign trade at Canton for the year ending 31st December, 1845, with returns, &c., of the trade at Shánghái, Ningpo, Fuhchau, and Amoy..... 291
ART. III. Roman Catholic missions in China, with particulars respecting the number of missionaries and converts..... 293
ART. V. Sū Amán: annual provision for the support of his widow and mother, voluntarily made by the person who caused his death..... 306
ART. VI. Terms for Deity to be used in the Chinese version of the Bible: the words Shàngtí, Tien, and Shin examined and illustrated..... 311
ART. VII. A walk around the city of Canton: houses of the coffined dead; the I'ling temple: Mohammedan buildings; scenery on the north; forts; an old citadel; a remarkable burial place; &c..... 317
ART. VIII. King Páu or Peking Gazettes: with extracts and notices from No. 9th March 3d to No. 16th March 17th 1846..... 321
ART. IX. Journal of Occurrences: residences for foreigners; renting of houses and ground; review of troops; the U. S. A. squadron; Macao port regulations; piracies; kidnapping; admiralty court at Hongkong; English troops at Chusan; two Chinese catholic priests; &c. &c.... 324

No. 7.

ART. I. On the signification of the character jin: jin chí nán yen..... 329
ART. II. Report of the Ningpo missionary hospital, to the Medical Missionary Society of China..... 342
ART. III. Hunt's Merchant's Magazine: commerce a liberal pursuit: commerce of China; China and the China peace; Chinese Museum. 345
ART. IV. Translation of a Budhistic print, (descriptive of the) one thousand handed, and thousand eyed goddess of mercy To-lo-ní..... 351
ART. V. Amoy: memoranda of the Protestant missions from their commencement, with notices of the city and island..... 355
ART. VI. Notices of the riot in Canton, which occurred on the evening of July 8th, 1846..... 364
ART. VII. King Páu or Peking Gazettes: with extracts and notices from No. 17th March 19th to No. 32d April 19th 1846..... 374
ART. VIII. Journal of Occurrences: triennial examinations in the eighteen provinces: restoration of Chusan: colonial church, at Hongkong, relief for destitute foreigners; opium farm; typhoon in the Chinese seas; &c 376

No. 8.

ART. I. A Confucian tract, exhorting mankind always to preserve their celestial principles and their good hearts..... 377
ART. II. Particulars of the export of Teas and Raw Silk to the United Kingdom in each vessel from 30th June, 1845, to 1st July, 1846..... 386
ART. III. Export of Teas to the United States from 30th June, 1845, to 1st July 1846; with export of silk and sundries..... 396
ART. IV. Notices of the Roman Catholic missions in the province of Sz'chuen, in letters translated by a Correspondent,..... 400
ART. V. Regulations, &c., of the Hall of United Benevolence for the relief of widows, the support of aged, providing of coffins, &c..... 403
ART. VI. List of foreign residents in Canton, August, 1846..... 426
ART. VII. Journal of Occurrences: the late riot; a murderous attack; the Nemesis; Chinese soldiers; vagabonds and foul condition of the streets; chaplain for Whampoa; annual meeting of the Morrison Education Society; relief of destitute sick foreigners in China; consulates; evacuation of Chusan; Ningpo; Roman Catholic missionaries; &c..... 431

No. 9.

ART I. Chinese views of intoxicating liquor, as described in an address by one of the ancient kings, extracted from the Shú King 433
ART.. II. Particulars of the tyfoon, in the Chinese seas, encountered by the steam ship Pluto. the bark Nemesis, and the brig Siewa..... 445
ART. III. Missions in Manchuria and Corea. Letter of my lord Verroles, apo. vic. of Man. to the members of the central councils of the work 435
ART. IV. Notices of the Danish man-of-war, the Galathea, now on a cruise round the world..... 461
ART. V. Remarks regarding the translation of the terms for the Deity in the Chinese version of the Holy Scriptures..... 464
ART. VI. Notices of Shánghái: its position and extent; its houses, pubic buildings, gardens, population, commerce, &c..... 466
ART. VII Peking Gazettes: notes and extracts from the No. 33d for April 20th to No. 45th for May 15th 1846..... 473
ART. VII. Journal of Occurrences: facilities for intercourse and business at Shánghái: fearful omens and earthquake at Ningpo; indemnity for losses at Fuhchau; affairs at Amoy, Hongkong and Canton; &c..... 475

No. 10.

ART. I. The theory of Missions to the heathen: a sermon preached at the ordination of Mr. Edward Webb, as a Missionary to the heathen..... 482
ART. II. British authorities in Borneo: forcing the Bruní river, the capture of forts and of the town of Borneo (Bruní) 498
ART. III. Government of Borneo and its Dependencies, a proclamation by the governor-general of Netherlands India, published at Buitenzorg. 504
ART. IV. Roman Catholic Missions in Corea: Letter of M. Ferreol, bishop &c., and apostolic vicar of Corea, to the Directors of the Seminary of Missions Etrangeres..... 507
ART. V. Local Correspondence, between H. B. M. con. Mr. Macgregor and Brit. residents in Canton, regarding public Nuisances, etc 512
ART. VI. Journal of Occurrences: disturbances in Macao; arrival of the U. S. A Commissioner: return of Rev. Mr. Dean; new Missionaries; death of Mrs Devan; local correspondence; Peking Gazettes; triennial examination; drought; Christian ordinat on of a Chinese preacher: two Roman Catholic missionaries from Tibet; missionaries from Siam. 526

No. 11.

ART. I. On the Multicaulis or Mulberry tree at Manila By M. I. Hedde. 529
ART. II. Local Correspondence between her Britannic Majesty's consul Mr Macgregor and British residents in Canton 534
ART. III. The Queen v. Compton, before the Supreme Court, Hongkong, Tuesday the twenty-fourth November, 1846..... 55
ART. IV. Prohibitions, forbidding all foreigners, except those actually engaged in trade and their assistants, to reside at Canton..... 561
ART. V. Port Regulations of Shánghái, drawn up by H. B. Majesty's Consul, Rutherford Alcock, Esq and dated November 6th, 1846 566
ART. VI. Remarks on the words and phrases best suited to express the names of God in Chinese..... 568
ART. VII. Journal of Occurrences: Kíying; military reviews and examinations; examiners and new literary chancellor; literary banquet; Mr. Everett; the Nemesis; military guards; their inefficiency; ill treatment of English seamen; letter from captain Pickin; &c., &c... 574

No. 12.

ART. I. Remarks on the words and phrases best suited to express the names of God in Chinese..... 577
ART. II. The Eighth Annual Report of the Morrison Education Society for the year ending September 30th, 1846 601
ART. III. Steam communication between China and the west as maintained by the Peninsular and Oriental Steam Company and the British Lords of the Admiralty; rates of postage, passage, &c..... 618
ART. IV. Journal of Occurrences: Peking Gazettes; feuds among the villages at Amoy; Shánghái, Amoy and Fuhchau; public affairs at Hongkong and Canton; the Chinese vessel Kíying; arrival of missionaries

THE

CHINESE REPOSITORY.

VOL. XV.—JANUARY, 1846.—No. I.

ART. I. *The new year: prospects and desiderata; comparative Chinese and English Calendar for the current year; list of commercial houses and foreign officers in China.*

CANTON, January 1st, 1846. To all our readers, near and remote, friends and strangers, we wish a happy new year. To the great Author of the innumerable blessings that have crowned the past, we would join with the people of all lands in ascriptions of praise and thanksgiving and in humbly supplicating their continuance. During the last year peace and prosperity, with very limited exceptions, have prevailed throughout the whole world. The opening prospects of the new year, in China, are fairer than we have ever before known them. But they are not cloudless. There are here so many things which are politically and morally wrong, that troublous commotions seem inevitable. Our confidence is in Him who ruleth over the nations, and who can say to the people, as to the waves, thus far shalt thou come. Old foundations will doubtless be broken up, and revolutions come, and with more or less violence. In such circumstances, it is, on every account, in the highest degree desirable that foreigners, especially those who reside in this country, should know the language of the Chinese, understand their laws, manners, customs, wants, prejudices,—in a word, every thing that pertains to the people and their country. We shall rejoice if we can, in any way, aid others in supplying these desiderata. Four hundred millions of people are to receive the religion which is from above, with the accompaniments of Christian civilization. The arts and sciences are here to receive a new cast, and friendly relations and commerce to be greatly extended and improved.

Jan.	12 & 1m.	Feb.	1 & 2m.	Mar.	2 & 3m.	April.	3 & 4m.	May.	4 & 5m.	June.	5 & 5m.	July.	5 & 6m.	Aug.	6 & 7m.	Sep.	7 & 8m.	Oct.	8 & 9m.	Nov.	9 & 10m.	Dec.	10 & 11m.
1 t	4	1 S	6	1 S	4	1 w	6	1 f	6	1 m	8	1 w	8	1 s	10	1 t	11	1 t	12	1 S	13	1 t	13
2 f	5	2 m	7	2 m	5	2 t	7	2 s	7	2 t	9	2 t	9	2 S	11	2 w	12	2 f	13	2 m	14	2 w	14
3 s	6	3 t	8	3 t	6	3 f	8	3 S	8	3 w	10	3 f	10	3 m	12	3 t	13	3 s	14	3 t	15	3 t	15
4 S	7	4 w	9	4 w	7	4 s	9	4 m	9	4 t	11	4 s	11	4 t	13	4 f	14	4 S	15	4 w	16	4 f	16
5 m	8	5 t	10	5 t	8	5 S	10	5 t	10	5 f	12	5 S	12	5 w	14	5 s	15	5 m	16	5 t	17	5 s	17
6 t	9	6 f	11	6 f	9	6 m	11	6 w	11	6 s	13	6 m	13	6 t	15	6 S	16	6 t	17	6 f	18	6 S	18
7 w	10	7 s	12	7 s	10	7 t	12	7 t	12	7 S	14	7 t	14	7 f	16	7 m	17	7 w	18	7 s	19	7 m	19
8 t	11	8 S	13	8 S	11	8 w	13	8 f	13	8 m	15	8 w	15	8 s	17	8 t	18	8 t	19	8 S	20	8 t	20
9 f	12	9 m	14	9 m	12	9 t	14	9 s	14	9 t	16	9 t	16	9 S	18	9 w	19	9 f	20	9 m	21	9 w	21
10 s	13	10 t	15	10 t	13	10 f	15	10 S	15	10 w	17	10 f	17	10 m	19	10 t	20	10 s	21	10 t	22	10 t	22
11 S	14	11 w	16	11 w	14	11 s	16	11 m	16	11 t	18	11 s	18	11 t	20	11 f	21	11 S	22	11 w	23	11 f	23
12 m	15	12 t	17	12 t	15	12 S	17	12 t	17	12 f	19	12 S	19	12 w	21	12 s	22	12 m	23	12 t	24	12 s	24
13 t	16	13 f	18	13 f	16	13 m	18	13 w	18	13 s	20	13 m	20	13 t	22	13 S	23	13 t	24	13 f	25	13 S	25
14 w	17	14 s	19	14 s	17	14 t	19	14 t	19	14 S	21	14 t	21	14 f	23	14 m	24	14 w	25	14 s	26	14 m	26
15 t	18	15 S	20	15 S	18	15 w	20	15 f	20	15 m	22	15 w	22	15 s	24	15 t	25	15 t	26	15 S	27	15 t	27
16 f	19	16 m	21	16 m	19	16 t	21	16 s	21	16 t	23	16 t	23	16 S	25	16 w	26	16 f	27	16 m	28	16 w	28
17 s	20	17 t	22	17 t	20	17 f	22	17 S	22	17 w	24	17 f	24	17 m	26	17 t	27	17 s	28	17 t	29	17 t	29
18 S	21	18 w	23	18 w	21	18 s	23	18 m	23	18 t	25	18 s	25	18 t	27	18 f	28	18 S	29	18 w	30	18 f	1
19 m	22	19 t	24	19 t	22	19 S	24	19 t	24	19 f	26	19 S	26	19 w	28	19 s	29	19 m	30	19 t	1	19 s	2
20 t	23	20 f	25	20 f	23	20 m	25	20 w	25	20 s	27	20 m	27	20 t	29	20 S	1	20 t	1	20 f	2	20 S	3
21 w	24	21 s	26	21 s	24	21 t	26	21 t	26	21 S	28	21 t	28	21 f	30	21 m	2	21 w	2	21 s	3	21 m	4
22 t	25	22 S	27	22 S	25	22 w	27	22 f	27	22 m	29	22 w	29	22 s	1	22 t	3	22 t	3	22 S	4	22 t	5
23 f	26	23 m	28	23 m	26	23 t	28	23 s	28	23 t	30	23 t	1	23 S	2	23 w	4	23 f	4	23 m	5	23 w	6
24 s	27	24 t	29	24 t	27	24 f	29	24 S	29	24 w	1	24 f	2	24 m	3	24 t	5	24 s	5	24 t	6	24 t	7
25 S	28	25 w	30	25 w	28	25 s	30	25 m	1	25 t	2	25 s	3	25 t	4	25 f	6	25 S	6	25 w	7	25 f	8
26 m	29	26 t	1	26 t	29	26 S	1	26 t	2	26 f	3	26 S	4	26 w	5	26 s	7	26 m	7	26 t	8	26 s	9
27 t	1	27 f	2	27 f	1	27 m	2	27 w	3	27 s	4	27 m	5	27 t	6	27 S	8	27 t	8	27 f	9	27 S	10
28 w	2	28 s	3	28 s	2	28 t	3	28 t	4	28 S	5	28 t	6	28 f	7	28 m	9	28 w	9	28 s	10	28 m	11
29 t	3			29 S	3	29 w	4	29 f	5	29 m	6	29 w	7	29 s	8	29 t	10	29 t	10	29 S	11	29 t	12
30 f	4			30 m	4	30 t	5	30 s	6	30 t	7	30 t	8	30 S	9	30 w	11	30 f	11	30 m	12	30 w	13
1 s	5			31 t	5			31 S	7			31 f	9	31 m	10			31 s	12			31 t	14

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Mr. C. A. Winchester,	Junior Assistant and Medical Attendant.

H. B. Majesty's Consulate at Fuchau fú.

Rutherford Alcock, Esq.	Consul.
———	Vice-consul.
Harry S. Parkes,	Interpreter.
Mr. James T. Walker,	Senior Assistant.
Mr. Ch. Tyrrell Watkins,	Junior Assistant.

H. B. Majesty's Consulate at Ningpo.

Robert Thom, Esq	Consul.
C. A. Sinclair, Esq.	Acting Interpreter.
Mr. Patrick Hague,	Senior Assistant.

H. B. Majesty's Consulate at Shánghái.

Capt. Geore Balfour Mad. Art.	Consul.
Daniel Brooke Robertson, Esq.	Vice-consul.
Walter Henry Medhurst, jr. Esq.	Interpreter.
Mr. Frederick Howe Hale,	Senior Assist. and Med. Attend.
Mr. Frederick Harvey,	Second Assistant.
Mr. F. Robertson,	Acting Junior Assistant.

FRENCH LEGATION.

M. de Lagrene,	*Minister Plenipotentiary, &c.*
M. Le Marquis de F. le Vayer,	*Secretaries of Legation.*
M. Le Compt de Harcourt,	

N. B. H. E. and suite are about to return to France, having accomplished the objects of the mission.

U. S. A. LEGATION.

HON. ALEXANDER H. EVERETT,	*Commissioner, (ab.)*
Commodore Biddle,	*Acting Commissioner,*
Rev. Peter Parker, M. D.	*Secretary & Chinese Interpreter.*

SWEDISH COMMISSION.

C. F. LILJEVALCH,	*Commissioner.*

FOREIGN CONSULS.

Paul S. Forbes, esq.	*U. S. A. Consul, Canton.*
Henry Wolcott, esq.	*U. S. A. Vice-con., Shánghái and Ningpo.*

M. J. Senn Van Basel,	*Netherlands Consul.*

PORTUGUESE GOVERNMENT IN MACAO.

H. E. Jozé Gregorio Pegado,	*Governor.*
Joaquim A. de Moraes Carneiro,	*Judge.*
Francisco de Assis Fernandes,	*Substitute to the Judge.*
D. Geronimo Pereira de Matta,	*Bishop.*

ART. II. *Treaty between his Majesty King of French and the Emperor of China, signed in the French and Chinese languages. Hwángpú, Oct. 24th,* 1844.

Le grand empire de Chine et le grand empire de France ayant eu depuis longtemps des commerce et de navigation, le grand Empereur du grand empire de Chine; et le grand Empereur du grand empire de France ont pensé à rendre ces relations régulières, et à en favoriser le develeppoment jusqu'à perpétuité.

A ces causes, les grands Empereurs des deux royaumes ont déterminé de conclure de commun accord un traité d'amitié de commerce et de navigation, profondément et solidement fondé sur les intérêts mutuels.

C'est pourquoi les deux empires ont specialément délégué des plénipotentiaires respectifs pour traiter les affaires.

Le grand Empereur du grand empire de Chine a délégué *Ki*, sous-précepteur du prince impérial, un des présidens du conseil de la guerre, gouverneur-général des duex *Hwän*, et membre de la famille impériale;

Et le grand Empereur du grand empire de France a délégué Lagrené comme ministre plénipotentiaire et envoyé extraordinaire;

Lesquels s'étant montré mutuellement leurs pouvoirs, et, vérification faite, les ayant trouvés en bonne et due forme, sont convenus des articles suivans et les ont arrêtés.

Note. The three characters in Chinese answering to the term French, for convenience in printing, are represented by three perpendicular strokes.

酌定佛嚩晒國五口貿易章程
三十五款清單

一 嗣後大清國皇上與大佛嚩晒國皇上及兩國民人均永遠和好無論何人在何地方皆全獲保佑身家

一 自今以後凡一一一人家眷可帶往中國之廣州厦門福州寧波上海五口市埠地方居住貿易平安無礙常川不輟所有一一船在五口停泊貿易往來均聽其便惟明禁不得進中國各岸別口貿易亦不得在沿海各岸

FRENCH COMMERCIAL REGULATIONS FOR THE FIVE PORTS:
IN THIRTY-FIVE ARTICLES.

ART. Ier. Dorénavant l'Empereur du grand Empire de France et l'Empereur du grand empire de Chine, ainsi que les sujets des deux empires, seront unis par une amitié perpétuelle, sans distinction de personnes ou de localites. Tous jouiront d'une protection pleine et entière pour leurs propriétés aussi bien que pour leurs personnes.

ART. II. Dorénavant tout Français pourra se transporter avec sa famille dans les cinq ports de Canton, Emouï, FuCheu, Nim Po Hán-Hái, pour y resider et commercer en toute sécurité, sans entraves ni restrictions. Tout navire français pourra, suivant que bon lui semblera, mouiller dans les cinq ports, aller et venir pour y faire le commerce. Mais il est clairement interdit de pénétrer et de commercer dans d'autres ports de Chine, comme aussi de faire sur les côtes des ventes ou des achats clandestins.

私賣私賣如有犯此款者除於第三十款內載明外其船內貨物聽憑入官但中國地方官查拿此等貨物於未定入官之先宜速知會附近駐口之領事

一凡人在五口地方所有各家產財貨中國民人均不得欺凌侵犯至中國官員無論遇有何事均不得威壓強取

一大國皇上任憑設立領事官在中國通商之五口地方辦理商人貿易事務併稽查船隻以爲公用私用等項

S'il y avait des infractions à cet article, la cargaison de ces navires pourra être confisquée au profit du gouvernement chinois, sauf les exceptions clairement insérées dans l'article 30. Mais les autorités locales qui auront saisi ces marchandises devront, avant d'en prononcer la confiscation, en avertir promptement le consul français du port le plus voisin.

ART. III. Les propriétés de toute nature que les Français auront dans les cinq ports ne pourront être ni maltraitées ni violées par les Chinois. Les autorités chinoises ne pourront pas non plus, quoi qu'il arrive, frapper de réquisition ou prendre par force les navires français, pour quelque service public ou privé que ce puisse être.

ART. IV. L'Empereur du grand empire de France pourra, suivant son bon plaisir, nommer des consuls ou agens consulaires dans les cinq ports de la Chine ouverts au commerce, pour y traiter les affaires relatives aux négocians, et veiller à ce que les réglemens soient strictement observés. Les

遵守章程中國地方官於該領事等官均應以禮相待往來文移俱用平行倘有不平之事該領事等官逕赴總理五口大臣即將所控訴如無總理五口大臣即申訴省垣大憲爲之詳細查明秉公辦理遇有領事等官不在該口止有船主商人可以託該口止有船主商人可以託與國領事代爲料理否則逕赴海關呈明設法妥辦使該船主商人得沾利益

一大止止國皇上任兇派撥兵水手俾領事得有威權將來兵船在五口地方停泊彈壓商民

autorités chinoises de l'endroit traiteront ce consul ou agent consulaire avec tous les égards qui lui sont dus, et dans leurs communications officielles ils suivront une parfaite égalité.

Si les consuls ou agens consulaires avaient quelque sujet de plainte, ils en feront part au surintendant des cinq ports, ou, à son défaut, à l'autorité supérieure de la province, afin qu'il examine mûrement et decide la chose avec justice et équité. En cas que le consul ou agent consulaire fût absent, les capitaines et negocians français pourront charger le consul d'un royaume de gérer leurs affaires, ou, si cela n'était pas pratieable, ils s'adresseront directement et clairement au chef de la douane, lequel avisera aux moyens de bien traiter ces affaires, et fera en sorte que ces capitaines et négocians jouissent des avantages du présent traité.

Art. V. L'Empereur des Français sera libre d'envoyer des navires de gurre dans les cinq ports pour y stationner, maintenir l'ordre parmi les marchands et matelots, et faire en sorte que le consul puisse exercer son autorité;

船人等皆有約束不許滋生事
端即責成該兵船主飭令遵守
第二十三款各船與陸地交涉
及鈐制水手之條例辦理至兵
船議明約定不納各項鈔餉
一 一一一入在五口貿易凡入口
出口均照稅則及章程所定係
兩國欽差印押者輸納鈔餉其
稅銀將來並不得加增亦不得
有別項規費一一一入凡有鈔
餉輸納其貨物經此次畫押載
在則例並無禁止無限制不拘
從本國及別國帶進及無論帶
往何國均聽其便中國不得干

Les équipages des navires de guerre seront soumis á des règlemens qui obvieront aux inconvenicns de toute nature qui pourraient survenir, et les commandans de ces navires recevront l'order de faire exécuter les dispositions de l'art. 23, relatif aux communications des navires avec la terre et á la police des équipages.

Quant aux navires de guerre, il est clairement convenu et arrête qu'ils ne paieront aucune espéce de droits.

ART. VI. Les Français qui commerceront dans les cinq ports paieront les droits d'importation et d'exportation conformément au tarif annexé au présent traité, sous le sceau et la signature des plénipotentiaires des deux Empires. Ces droits ne pourront être augmentes á l'avenir, et il ne pourra non plus y avoir des surtaxes quelconques.

Les Français seront libres d'importer, soit de France, soit de royaumes étrangers, et d'exporter, n'importe pour quel pays, toute marchandise qui, dans le tarif signé maintenant, ne se trouve pas être l'objet de prohibition ou

例載各貨物別增禁止限制之
條如將來改變則例應與丨丨
丨曾同議允後方可酌改至稅
則與章程經止次現定與將來
丨丨丨商人每處每時所定者
一如厚愛之國無異悉照遵行
倘日後別國有得邀減省稅餉
之處丨丨丨人亦一體邀減

一

丨丨丨貨物在五口已按例輸
稅中國商人即便帶進內地經
過稅關只照現例輸稅不得復
索規費按今稅則是有準繩以
後無庸加增倘有海關書役人
等不守例款詐取規費增收稅

de monopole. Le gouverement chinois ne pourra pas adouter au tarif de nouveaux articles de prohibition ou de monopole. Si á l'avenir on voulait apporter des modifications au tarif, on devra se consulter d'abord avec le gouvernement français, et les changemens ne pourront être faits qu'aprés être tombé d'accord.

Quant au tarif et aux traites arrétés maintenant, ou qui seront arrétés dans la suite, les négocians, et en général tous les Français, partout et toujours, seront traités comme la nation la plus favorisée, sans qu'il y ait aucune difference ; et si á l'avenir on faisait des reductions dans le tarif, les Français en jouiraient également.

Art. VII. Les Marchandises françaises qui auront acquitté les droits dans un des cinq ports, suivant le tarif pourront être transportées dans l'intérieur par les marchands chinois, et paieront les droits de transit d'aprés les réglemens en vigueur maintenant, saus qu'il soit permis de les frapper de surtaxes, car le taux actuel de ces droits est modére ; il ne faut pas qu'il soit augmenté a l'avenir.

一

凡前在廣東額設貿易之洋行人以後

刁風

旗號者一一設法禁止以遏

即出口倘有別國冒用一一

進口亦可以抑令算清賬項刻

中國可以隨意禁止走私船隻

漏者地方官一體拿究入官再

價何項貨物並例禁之貨與倘

船隻在五口走私無論何等貨

口不作走私之事若或有商人

藉口諒一一商船將來在五

一

緣所定之稅則公當不爲走私

照中國例究治

Si des agens de la douane n'observaient pas ces articles divers, et exigeaient des rétributions illégales, ou prélevaient des droits plus élevés, ou les fois chinoises.

ART. VIII. Le tarif établi étant juste et convenable, il n'y a plus de prétexte à la contrebande, et il est à présumer que les navires marchands français qui iront dans les cinq ports ne se livreront a aucun de ces actes clandestins. Si cependant des négocians ou des navires faisaient la contrebande dans un des cinq ports, ou débarquaient frauduleusement des marchandises prohibées, toutes ces marchandises, n' impore leur nature ou leur valeur, seraient saisies par les autorités locales et confisquées au profit du gouvernement chinois. Et de plus l'autorité chinoise pourrait, si bon lui semblait, interdire au navire contrebandier l'entrée de la Chine, et le faire sortir du port aussitôt aprés la liquidation des ses comptes.

ART. IX. La corporation privilegiée des marchands hanistes, qui autrefois existait à Canton, ayant été légalement supprimée, les Français seront libres,

在五口任便置辦貨物入口出口聽其與中國無論何人隨意交易不得居中把持將來不可另有別人聯情結行包攬貿易倘有違例領事官知會中國官宜先行禁止設法驅除中國官宜先行禁止免致任便往來交易之詛將來若有中國人負欠不還船主商人債項者無論虧負詐騙等情不得照舊例向保商追取惟應告知領事官照會地方官實力查辦責令照例賠償但負欠之人或緝捕不獲或死亡不存或家產盡絕無

dans les cinq ports, de traiter de l'achat et de la vente des marchandises d'importation ou d'exportation, avec tel Chinois que bon leur semblera, sans qu'on soit obligé de recourir á l'intervention de qui que ce soit.

A l'avenir, il ne pourra pas y avoir d'autre société d'individus qui en se coalisant exercent un monopole sur le commerce.

En cas de contravention à cette régle, le consul en préviendrait les autorités chinoises, qui aviseraient aux moyens d'extirpation. Mais les fonctionnaires de l'empire chinois devront a l'avance empêcher ces coalitions, afin d'éloigner tout ce qui pourrait détruire la libre concurrence dans le commerce.

Art. X. Si à l'avenir des Chinois deviennent débiteurs de capitaines ou de négocians français, et leur font éprouver des pertes, n'importe que ce soit par fraude ou autrement, les Français ne pourront point voir recours à la solidarité des hanistes suivant les anciens réglemens. Mais ils dront en faire part au consul, qui en communication à l'autorite locale; et celle-ci, aprés avoir, examiné l'affaire, fera ses efforts pour contraindre les prévenus à satisfaire à

力賠償丨丨丨商人不得問官
取賠遇有丨丨丨人詐騙貨欠
中國人財物者領事官亦一體
爲中國人出力追還但中國人
不得問領事官與丨丨國取
償凡丨丨丨船駛進五口地方
可自雇引水帶領進口所有鈔
鉤完納後欲行揚帆應由引水
速帶出口不得阻止留難凡人
欲當丨丨船引水者若有三
張船主執照領事官便可著伊
爲引水與別國一律辦事所給
引水工銀領事等官在五口地

leurs engagemens suivant les lois. Mais si le débitar ne peut être retrouvé, s'il est en faillite, s'il est mort, ou que, son patrimoine étant épuisé, il n'ait plus les moyens de payer, les négocians français ne pourront point appeter les autorités en garantie.

Si des Français trompaient des Chinois, ou ne leur payaient pas les marchandises, le consul français s'efforcera de la même manière de réintégrer les Chinois. Mais ceux-ci ne pourront point rendre le consul ou le gouvernement français responsables.

ART. XI. Tout navire français arrivant dans le voisinage d'un des cinq ports aura la faculté d'engager soi-même un pilote pour se faire aussiôt conduire dans le port; et lorsqu'après avoir acquitté tous les droits il voudra mettre à la voile, le pilote devra immédiatement le conduire hors du port, sans que l'on puisse y apporter des obstacles ou du retard.

Tout individu qui voudra être pilote des navires français pourra, sur la presentation de trois certificats de capitaines de navire, être désigné comme pilote par le consul, suivan que cela se pratiquait pour d'autres nations. La retribution

方秉公酌量遠近險易情形定其工價

一凡一引一船一經引永帶進口乃即由海關酌派委役一二名隨船管押稽查透漏該役或搭坐商船或自雇艇隻均聽其便所需工食由海關給發不得向船主及代辦商人等需索倘有違例均按所索多寡照例科罪並照數追償

一凡一引一船進口在一日之內並無阻礙其船主或貨主或代辦商人即將船牌貨單等件繳送領事官該領事官于接到船

des pilotes sera équitablement fixée par les consuls ou agens consulaires dans les cinq ports, en raison de la distance parcourue et des circonstances dangereuses qui se sont présentées.

Art. XII. Lorsque le pilote aura conduit dans l'intérieur du port un bâtiment de commerce français, le chef de la douane déléguera un ou deux de ses employés probes pour suivre le navire et veiller á ce qu'il ne se commette aucune fraude. Ces employés monteront á bord du navire marchand ou resteront dans leur propre bateau, suivant qu'ils le jugeront convenable.

Leurs frais de solde et de nourriture seront couverts par la douane chinoise, sans que l'on puisse rien exiger du capitaine ni du consignataire du navire; en cas de contravention á ce réglement, on punira la faute d'aprés les lois, proportionnellement au montant de l'exaction que l'on fera restituer en son entier.

Art. XIII. Lorsqu'un navire français sera entré dans un port, le capitaine, ou le subrécargue, ou le consignataire, devra, s'il n'y a pas d'empêchement, présenter au consul les papiers du bord, le manifeste du navire, etc., dans l'es-

一

凡船進口尚未領有牌照卸貨入官貨罰銀五百圓所卸之貨一併入官

倘船主未領牌照擅自開艙卸貨即將貨物全行入官

關後海關即發牌照准其開艙卸貨

得過二百圓迨領事官照會海關後

十圓入中國官但所罰之數不得過五百圓

呈繳領事官每逾一日罰銀五圓

後經二日之內不將船牌貨單呈繳領事官

會海關倘船主怡慢于船進口及所載噸數貨色詳細開明照單

牌貨單後一日內將船名人名

即與第十六款所議在二日之內可出口往別口去在此不必

pace de vingt-quatre heures. Dans les vingt-quatre heures après qu'il aura, reçu les papiers de bord et le manifeste, le consul communiquera au chef de la douane une note détaillée expliquant clairement le nom du navire, l'équipage, le tonnage et la natnre des marchandises; aprés quoi le chef de la douane délivrera inmédiatement le permis d'ouvrir la cale.

Si, par la négligence du capitaine, les papiers du bord et le manifeste n'étaient pas présentés au consul dans les quarante-huit heures qui suivront l'entrée du navire, chaque jour de retard entrainera une amende de 50 piastres au profit du gouvernement chinois; mais le montant de l'amende ne pourra pas dépasser 200 piastres.

Si, avant d'avoir reçu le permis, le capitaine ouvrait la cale de son propre mouvement, et débarquait des marchandises, on infligerait une a nende de 500 piastres, et les marchandises débarquées seraint saisies au profit du gouvernement chinois.

Art. XIV. Tout navire français entré dans un port, qui n'aura pas encore reçu le permis de débarquement dont il est parlé à l'article 16, pourra, dans l'espace de deux jours, sortir de ce pour aller dans un autre, sans qu'il ait au-

輸納鈔餉仍在賣貨之口輸納
鈔餉　凡船進口出二日之外即將船
　　鈔全完按照例式凡船在一百
　　五十噸以上者每噸納鈔銀五
　　錢不及一百五十噸者每噸納
　　鈔銀一錢所有從前進口出口
　　各樣規費一概革除以後不得
　　再生別端凡納鈔時海關給發
　　執照開明船鈔完納倘該船駛
　　往別口即于進口時將執照送
　　驗毋庸輸鈔以免重複凡一船
　　從外國進中國止須納船一
　　次所有一一三板等小

cun droit de tonnage ou de douane à payer dans le premier port, puisqu'il devra ensuite acquitter ces droits dans le port ou s'effectuera la vente de ses marchandises.

Art. XV. Deux jours aprés qu'un navire quelconque sera entré daus un port, il aura à payer les droits de tonnage en leur entier, d'après les règles suivantes: Tout navire jaugeant 150 tonneaux et au-dessus, paiera ciuq dixièmes de taël par tonneau ; toute espèce de surcharges que l'on percevait autrefois à l'entrée et à la sortie des navires sont complétement supprimées, et on ne pourra pas en établir d'autres à l'avenir.

Toutes les fois que le paiement de ces droits aura lieu, le chef de la douane délivrera un reçu expliquant clairement que les droits de tonnage ont été acquittés. Si ce navire va dans un autre port, lors de son entrée dans ce port, it soumettra le reçu à la vérification, et il ne sera plus nécessaire qu'il paie les droits une deuxième fois; car tout navire français venant en Chine d'un royaume étranger ne devra payer les droits de tonnage qu'une seule fois.

Les embarcations et les petits navires français de différentes espèces, pontés et non pontés, employés au transport des passagers, des bagages, des lettres,

船無論有篷無篷附搭過客載
運行李書信食物並無應稅之
貨者一體免鈔若該小船載運
貨物照一百五十噸以下之例
每噸輸鈔銀一錢倘一切下貨
人雇賃中國船艇該船不輸商
鈔人

一

凡商人每卸貨下貨應
先開明貨單呈送領事官即著
通事通報海關便准其卸貨下
貨當即查驗各貨物妥當彼此
均無受虧一商人不欲自
行計議稅餉另倩熟悉之人代
爲計議完納亦聽其便如有事

des comestibles ou de toute marchandise non sujette à payer des droits, seront généralement exempts de payer les droits de tonnage. Si ces petits navires transportaient des marchandises, ils paieraient un dixième de taël par tonneau, suivant le classement des navires qui jaugent moins de 150 tonneaux. Si des négocians français avaient des navires ou des embarcations chinoises, ils n'auraient aucun droit à payer.

Art. XVI. Toutes les fois que des négocians français auront des marchandises à débarquer ou a embarquer, ils devront auparavant remettre une note détaillée de ces marchandises au consul, qui enverra immédiatement un linguiste en prévenir le chef de la douane; et celui-ci accordera de suite le permis de débarquer ou d'embarquer. Alors on vérifiera les marchandises de la manière la plus convenable, afin que des deux côtés on n'éprouve aucune perte.

Le négociant français qui ne voudra pas assister luimême à la vérification des droits, appellera une personne expérimentée pour aller à sa place vérifier les droits à payer, suivant son bon plaisr. Si après il y avait quelque réclamation, on n'en tiendrait plus aucun compte.

Quant aux marchandises dont les droits sont fixés *ad valorem*, si les négocians

後異言俱不准聽至估價定稅
之貨若商人與華人意見不合
應彼此喚集二三商人驗明貨
物以出價高者定爲估價凡輸
稅餉以淨貨爲率所有貨物應
除去皮毛倘一一稱驗人與海
不能定各貨皮毛輕重就將爭
執各件連皮過秤先定多寡約
數再復除淨皮毛秤其觔重即
以所秤通計類推當查驗貨物
之時如有意見不合一一商
人立請領事官前來該領事官
亦即知會海關從中儘力作合
均限一日之內通報否則不爲

ne peuvent pas tomber d'accord avec les Chinois, on appellera de part et d'autre deux ou trois négocians, et après un examen attentif des marchandises, on déterminera comme valeur le prix le plus élevé qu'on en offrira.

Tous les droits de douane seront prélevés sur les marchandises nettes: on devra, par conséquent, déduire les emballages et les contenans des marchandises. Si le négociant français ne peut pas tomber d'accord avec le chef de la douane sur le poids de l'emballage de chaque article, on prendra quelques uns des colis en litige, on les pèsera d'abord bruts, et on retiendra le chiffre obtenu; on les privera ensuite de leur enveloppe, on les pèsera de nouveau et on prendra pour règle la moyenne de ces pèsemens divers.

Si lors de la vérification on ne pouvait pas tomber d'accord, les négocians français prieraient aussitôt le consul d'intervenir; le consul en donnerait avis immédiatement au chef de la douane, et se plaçant au milieu des parties, ils s'efforceraient tous deux d'arranger la chose à l'amiable. Mais il faut que la réclamation ait lieu dans l'espace d'un jour, autrement on n'accordera plus aucune intervention.

Avant que la contestation ne soit terminée par un arrêt, le chef de la douane

准理于議論未定之先海關不
得將互爭數目姑寫冊上恐後
難于核定進口貨物遇有損壞
應核減稅銀照估價之例秉
辦理

凡
此卸去多寡即照所卸之數輸
餉其餘貨物欲帶往別口輸納
過冇卸賣
者其餉銀亦在別口輸納
一
船進五口如將貨在
一
人在此口已將貨餉輸
納轉
欲載往別口售賣者報明
該
領事官照會海關將貨驗明果
係原封不動給與牌照註明
該商進別

nc pourra porter sur les registres aucun des des chiffres en litige, de peur qu'après ce ne soit difficile de résoudre la chose avec mûr examen.

S'il arrivait que des marchandises importées eussent éprouvé des avaries, on devra diminuer les droits proportionnellement à la valeur des marchandises, et règler cela avec justice et équité comme ci-dessus.

ART. XVII. Tout navire français entré dans un des cinq ports, qui n'y débarquera qu'une partie de ses marchandises, ne paiera les droits que sur la quantité de marchandises débarquées. Le restant de sa cargaison, qu'il voudrait porter dans un autre port pour l'y vendre, ne paierait les droits que dans ce dernier port.

Dans le cas où des Français, après avoir acquitté les droits des marchandises dans un port, désireraient les transporter dans un autre et les y vendre, ils en avertiraient clairement le consul, qui en informerait le chef de la douane, et aprés qu'un examen attentif des marchandises aurait constaté qu'elles sont encore dans leur enveloppe originale, sans avoir été remuées, il serait délivré une déclaration attestant clairement que ces marchandises ont déjá payé des droits dans tel port.

A l'époque où ils entreront dans un autre port, les négocians présenteront

口將牌照呈送領事官轉送海
關查驗免稅即給與牌照卸貨
一切規費俱無惟查出有夾私
詿騙等弊即將該貨入官
一
議定丨丨船主或商人卸貨
完稅則例俱逐次按數輸納至
出口下貨亦然凡丨丨船所
有鈔餉一經全完海關即給與
實收呈送領事官驗明即將船
牌交還准令開行海關酌定銀
號若干家可以代中國收丨丨
丨應輸餉項該銀號所給實收
一如中國官所給無異所輸之
銀或紋銀或洋銀海關與領事

cette déclaration au consul, qui la soumettra au chef de la douane, et celui-ci paiera l'exemption de droits délivrera aussitôt un permis de débarquer les marchandises sans aucuns autres frais. Mais si, en vérifiant les colis, ou découvrait de la fraude ou de la contrebande, ces marchandises seraient saisies et confisquées au profit du gouvernement chinois.

ART. XVIII. Il est établi de commun accord que les capitaines ou négocians français paieront les droits d'importation au fur et à mesure qu'on débarquera les marchandises, et eeux d'exportation qu'on les embarquera.

Lorsque les droits de tonnage et de douane que doit payer un navire français auront été entièrement acquittés, le chef de la douane délivrera un reçu général, sur la présentation et la vérification duquel le consul rendra les papiers de bord et permettra de mettre à la voile.

Le chef de la douane déterminera une ou plusieurs maisons de change, qui pourront recevoir au nom du gouvernement chinois l'argent que les Français auront à payer pour les droits ; et les récépissiés que ces maisons de change délivreront, seront censés délivrés par le gouvernement chinois. On pourra payer les droits, soit en lingots, soit en monnaies étrangeres. Le chef de la

一

凡剝貨若非奉官特准及必須運之處不得將貨轗行剝運

秤丈貨物爭執即以此式爲準

中國者俱依此秤碼兌交如有

海關字樣所有鈔餉各銀輸納

一與粵海關無異每件鐫戳粵

送與領事官署存貯輕重長短

尺等項應照造一分比較準確

一

凡五口海關均有部頒秤碼丈

紋銀應補水若干照數補足

官核其市價情形將洋銀比較

遇有必得剝貨之處該商應報

明領事官給與執照海關查驗

執照准其剝貨該海關可以常

douane, de concert avec le consul, examinera le change de la place et toutes les autres circonstances, et déterminera quelle est la valeur relative de la monnaie au lingot.

ART. XIX. Dans chacun des cinq ports, le chef de la douane aura des balances, des poids, la toise et le pied légaux dont il devra remettre de semblables au consulat pour y être conservés en dépôt. Ces poids et ces mesures seront on tout conformes à ceux de la douane de Canton, et chacun sera muni d'un estampille de cette même douane constatant l'identité.

Tous les paiemens de droits et autres envers le gouvernement chinois seront faits d'après ces poids. S'il survenait des contestations sur le poids ou la mesure des marchandises, on prendrait ces étalons pour base et pour servir à la décision.

ART. XX. Aucun transbordement de marchandises ne pourra être effectué, à moins qu'il n'ait été spécialement permis par l'autorité, ou s'il n'est absolument indispensable. Dans le cas où il serait impossible de retarder un transbordement, les négocians devont en référer clairement au consul, et celui-ci donnera un certificat sur le vu duquel le chef de la douane permettra le transbordement. Le chef de la douane pourra toujours désigner un de ses employés pour y assister.

著胥役監視倘有不奉准而剝
貨者除遇有外意危險不及等
候外所有私剝之貨全行入官
凡一一一船主商人應聽任便
雇各項剝船小艇載運貨物附
搭客人其船艘腳價由彼此合
意商允不必地方官爲經理若
有該船艘諕騙走失地方官亦
不賠償其船艘不限以隻數亦
不得令人把持並不准挑夫人
等包攬起僱下貨
凡一一一八按照第二款至五
日地方居住無論人數多寡軺
其租賃房屋及行棧貯貨或租

S'il s'effectuait des transbordemens sans autorisation, sauf le cas où des dangers imprevus ne permettraient pas de temporiser, les marchandises ainsi transbordées seraient toutes confisquées au profit du gouvernement chinois.

Art. XXI. Tous capitaines ou négocians français pourront, suivant leur bon plaisir, louer touter espèce d'alléges et d'embarcations, pour transporter des marchandises ou des passagers. Le prix à payer pour ces embarcations sera réglé de concert par les parties, sans que l'autorité chinoise ait à intervenir.

En cas de fraude ou de disparition de ces alléges, l'autorité locale n'en sera pas responsable.

Le nombre de ces embarcations ne sera pas limité, et on ne pourra pas non plus en accorder le monopole à qui que ce soit. On ne pourra pas non plus accorder à certains portefaix le privilége du transport des marchandises à embarquer ou à débarquer.

Art. XXII. Tous les Français qui, suivant l'article 2, arriveront dans un des cinq ports pour y habiter, n'importe quel que soit le nombre des personnes ou la durée de leur séjour, pourront louer des maisons et des magasins pour y déposer des marchandises, ou bien ils pourront affermer des terrains et bâtir

地自行建屋建行丨丨丨人亦
一體可以建造禮拜堂醫人院
周急院學房墳地各項地方官
會同領事官酌議定丨丨丨人
宜居住宜建造之地凡地租房
租多寡之處彼此在事人務須
按照地方價值定議中國官阻
止內地民人高抬租值丨丨丨
照事官亦謹防本國人強壓迫
受租值在五口地方凡丨丨丨
人房屋間數地段寬廣不必議
立限制俾丨丨人相宜獲益
倘有中國人將丨丨禮拜堂
墳地觸犯毀壞地方官照例
嚴

eux-mêmes des maisons et des magasins. Les Français pourront également construire des églises, des hôpitaux, des hospices, des écoles et des cimetières. Les autorités locales, de concert avec le consul, détermineront les quartiers les plus convenables pour la résidence des Français, et les endroits dans lesquels pourront avoir lieu les constructions.

Le fermage des terrains et le loyer des maisons seront réglés de part et d'autre entre les parties intéressées, et devront être réglés conformément aux prix locaux.

Les autorités chinoises empêcheront les gens du pays d'exiger des prix trop élevés, et le consul français veillera aussi à ce que ses nationaux n'usent point de violence pour forcer les loyers ou les prix. Le nombre et l'étendue des maisons ou des terrains affectés aux Français dans les cinq ports ne seront point restreints à de certaines limites, mais bien suivant les convenances et les besoins des Français.

拘重懲

一凡人在五口地方居住或往來經遊聽憑在附近處所散步其日中動作一如內地民人無異但不得越領事官與地方官議定界址以爲營謀之事至商船停泊該水手人等亦不得越界遊行如時當登岸須遵約束規條所有應行規條領事官議定照會地方官查照以防該水手與內地民人滋事爭端無論何人如有犯此例禁或越界或遠入內地聽憑中國官查拿但應解送近口

Si des Chinois violaient ou détruisaient des églises ou des cimetières français, les autorités locales les puniraient sévèrement suivant les lois.

Art. XXIII. Tous les Français résidens ou de passage dans un des cinq ports pourront librement circuler dans leur voisinage immédiat, et y vaquer à leurs occupations journalières comme les gens du pays. Mais ils ne pourront point, sous prétexte de se livrer à des opérations commerciales, dépasser les limites que le consul et les autorités chinoises auront fixées de commun accord.

Les équipages ou autres personnes appartenant aux navires mouillés dans chacun des ports ne pourront pas non plus dépasser ces limites. Lorsque les matelots descendront à terre, ils seront tenus de suivre les règlemens établis. Ces règlemens seront arrêtés par l'autorité consulaire, qui les communiquera aux autorités locales, afin d'obvier à ce que les marins aient des querelles avec les gens du pays. Si un Français, quel qu'il fût, controvenait à cet article en dépassant les limites ou en pénétrant au loin dans l'intérieur du pays, il serait loisible à l'autorise de l'arrêter, mais elle devrait le livrer au consul français

丨領事官收管中國官民均不
得毆打傷害虐待所獲丨丨丨
人以傷兩國和好

一

丨丨丨人在五口地方聽其任
便雇買辦通事書記工匠水手
工人亦可以延請士民人等教
習中國語音繙寫中國文字與
各方土語又可以請人幫辦筆
墨作文學文藝等功課各等工
價束修或自行商議或領事官
代爲酌量丨丨人亦可以教
習中國人願學本國及外國話
者亦可以發賣丨丨書籍及
採買中國各樣書籍

du port le port le plus voisin qui le recevrait. Ni les autorités ni le peuple chinois ne pourront frapper, blesser ou faire subir un mauvais traitement quelconque aux Français ainsi arrêtés, de peur de troubler la bonne harmonie qui doit exister entre les deux Empires.

ART. XXIV. Les Français pourront, suivant leur bon plaisir, engager dans les cinq ports des majordomes, des linguistes, des écrivains, des ouvriers, des bateliers et des domestiques. Ils pourront également engager des lettrés pour s'en faire enseigner la langue ou tout autre dialecte chinois, ainsi que les caractères usités dans l'empire. Ils pourront également se faire aider pour des travaux scientifiques et littéraires de toute nature.

Les gages de ces différentes personnes seront ou fixés de commun accord par les parties, ou déterminés officieusement à leur place par le consul. Les Français pourront de même enseigner aux Chinois qui le désireraient la langue de leur pays ou des pays étrangers. Ils pourront aussi vendre toute espèce de livres français et acheter toutes sortes de livres chinois.

一

凡丨丨丨人有懷怨及挾嫌中
國人者應先呈明領事官覆加
詳核竭力調停如有中國人懷
怨丨丨人者領事官亦虛心
詳核爲之調停倘遇有爭訟領
事官不能爲之調停卽移請中
國官協力辦理查核明白秉
公完結

一將來丨丨丨人在五口地方爲
中國人陷害凌辱騷擾地方官
隨在彈壓設法防護更有匪
徒狂民欲行偷盜毀壞放火丨
房屋貨行及所建各等院宅丨
中國官或訪聞或准領事官照

XXV .Tout Français qui aura des plaintes ou des réclamatiens à faire contre un Chinois, devra d'abord les exposer clairement au consul, qui examinera attentivement l'affaire, et fera ses efforts pour l'arranger à l'amiable. Si un Chinois avait des plaintes à faire contre un Français, le consul examinerait aussi la chose avec intérêt, et tâcherait de l'arranger à l'amiable. Mais dans le cas où il surviendrait des contestations que le consul ne pourrait pas arranger amiablement, celui-ci en donnerait communication à l'autorité chinoise, et ile réuniraient leurs efforts pour arranger la chose suivant la justice et l'équité, après en avoir fait un mûr examen.

Art. XXVI. Si à l'avenir des Français, dans les cinq ports, éprouvaient des dommages, des insultes ou des vexations de la part des Chinois, l'autorité locale prendra de suite des mesures répressives, et avisera aux moyens de protéger les Français. A plus forte raison, si des malfaiteurs ou une partie égarée de la population tentaient de piller, de détruire ou d'incendier les maisons, les magasins, ou tout autre établissement forme par des Français, l'autorité chinoise, soit au premier bruit qui lui en parviendrait, soit après en

會立即飭差驅逐黨羽嚴拿匪
犯照例從重治罪將來聽憑向
應行追賍著賠者責償
一凡有人與中國人爭閙
事件或遇有爭鬬中或一二人
及多人不等被火器及別器械
毆傷致斃係中國人由中國官
嚴拿審明照中國例治罪係人由領事官設法拘拿迅
速訊明照例治罪其應
如何治罪之處將來議
定例款如有別樣情形在本
未經分晰者俱照此辦理因
定之例人在五口地方

avoir été avertie par le consul, enverrait aussitôt la force armée pour dissiper l'emeute, se saisir des coupables et punir sévérement leur crime suivant les lois; libre ensuite à qui de droit de poursuivre le dédommagement des pertes éprouvées.

ART. XXVII. Toutes les fois qu'entre des Français et des Chinois il s'élèvera des rixes et des querelles, et dans le cas où au milieu de ces rixes, un ou plusieurs individus seraient blessés ou tués, soit par des armes à feu, soit par d'autres armes, les Chinois seront arrêtes par l'autorité chinoise qui les examinera clairement et punira le crime suivant les lois de l'empire. Quant aux Français, le consul avisera aux moyens de les faire arrêter, s'empressera d'examiner clairement la chose, et fera en sorte que le criminel soit puni suivant les lois françaises.

Quant au mode dont les crimes devront être punis, ce sera au gouvernement français à le déterminer dans un temps à venir.

S'il y avait quelqu'autre circonstance non comprise dans le présent article on se guiderait d'après ces mêmes principes, car il est établi en loi que les

如有犯大小等罪均照
例辦理

一

一一人在五口地方如有不
協爭執事件均歸
一一官辦
理過有一一人與外國人有
爭執情事中國不必過問至
一一船在五口地方中國官亦
不爲經理均歸
一一官及該
船主自行料理

一

一一過有一一商船在中國洋面
一一被洋盜打劫附近文武官一經
聞知即上緊緝拿照例治罪所
有贓物無論在何處搜獲及如
何情形均繳送領事官轉給事

Français qui commettront un crime on un délit dans les cinq ports, seront constamment régis d'après les lois françaises.

Art. XXVIII. Les Français demeurant dans les cinq ports qui auraient des difficultés ou des contestations entre eux, ressortiront de l'autorité française qui en jugera. Dans le cas où des Français auraient des contestations avec des gens de pays étrangers, l'autorité chinoise n'aura à s'en mêler en aucune façon.

Quant aux navires qui se trouveront dans les cinq ports, l'autorité chinoise n'aura non plus aucune autorité à exercer sur eux; ce sera entièrement à l'autorité française et aux capitaines de ces navires qu'il appartiendra de régler les affaires qui les concernent.

Art. XXIX. Dans le cas où des navires de commerce français seraient attaqués ou pillés par des pirates dans des parages dépendant de la Chine, l'autorité civile et militaire du lieu le plus voisin, dés le moment qu'elle en aura connaissance, entreprendra des poursuites diligentes pour opérer l'arrestation des coupables, et les punir suivant les lois. Les marchandises volées, n'importe dans quel lieu elles aient été déposées ou dans quelque état qu'elles se trouvent, seront entièrement remises au consul, qui les restituera à leurs maîtres. Si

主收領倘承緝之人或不能獲
盜或不能全起贓物照中國例
處分但不能為之賠償
凡兵船往來遊奕保護
商船所過中國各口均以友誼
接待其兵船聽憑採買日用各
物若有壞爛亦可購料修補但
無阻礙倘商船遇有破
爛及別緣故急須進口躲避者
無論何口均當以友誼接待如
有船隻在中國近岸地
方損壞地方官聞知即為拯救
給與日用急需設法打撈貨物
不使損壞隨照會附近領事等

dans la poursuite des individus on ne peut pas découvrir les coupables, ou que l'on ne puisse retrouver tous les objets volés, les autorités chinoises subiront la peine que la loi leur inflige, mais on ne pourra pas les rendre pécuniairement responsables.

ART. XXX. Tout navire français faisant croisière pour la protection des navires marchands, sera reçu et traité en ami dans tous les ports de la Chine où il se présentera.

Ces navires de guerre auront la faculté d'acheter tous les objets de consommation journalière. S'ils avaient fait des avaries, ils pourraient acheter les materiaux nécessaires pour faire leurs réparations, sans qu'on pût y apporter aucun obstacle. Si par suite d'avaries, ou pour toute autre cause, des navires français de commerce étaient obligés de chercher refuge dans quelque port que ce soit, ils seraient, également reçus et traités en amis.

Si un navire français venait à se perdre sur les côtes de Chine, l'autorité locale, dès qu'elle en aurait connaissance, apporterait de suite des secours, fournirait aux besoins journaliers des personnes, prendrait les mesures nécessaires pour sauver les débris du navire et préserver les marchandises, et avert-

官會同地方官設法著令該商
梢人等回國及爲之拯救破船
木片貨物等項

一
凡 | | | 兵船商船水手人等
逃亡領事官或船主知會地方
官實力查拿解送領事官領船
主收領倘有中國人役貿罪逃
入 | | | 寓所或商船隱匿地
方官照會領事官查明罪由即
設法拘送中國官彼此均不
稍有庇匿

一
將來中國遇有與別國用兵除
敵國布告堵口不能前進外中
國不爲禁阻 | | | 貿易及與

irait ensuite officiellement le consul ou agent consulaire du port le plus voisin, lequel, de concert avec les autorités locales, avisera aux moyens de rapatrier l'équipage et de sauver les débris du navire et de la cargaison.

Art. XXXI. Lorsque des matelots ou autres individus déserteront des navires de guerre ou de commerce français, le consul ou le capitaine du navire en fera part à l'autorité locale, laquelle fera ses efforts pour arrêter les déserteurs, et les livrera entre les mains du consul ou du capitaine.

Si des Chinois déserteurs ou accusés de crimes se réfugiaient dans des maisons françaises ou a bord de navires marchands pour s'y cacher, l'autorité locale en fera part au consul, lequel, après que la culpabilité aura été clairement démontrée, prendra immédiatement les mesures nécessaires pour que ces individus soient remis entre les mains de l'autorité chinoise. De part et d'autre il ne pourra y avoir le moindre recel ou connivence.

Art. XXXII. Si à l'avenir la Chine venait à entrer en guerre avec un royaume étranger, ce ne sera pas un obstacle pour la France d'y commercer librement ainsi qu'avec le royaume ennemi, sauf le cas où le royaume ennemi aurait publiquement déclaré la clôture des ports, de manière à ce qu'on ne pût

用兵之國交易九一一船從
中國口駛往敵國口所有進口
出口各貨物並無妨礙如常貿
易無異

一

將來兩國官員辦公人等因公
往來各隨名位高下准用平行
之禮一一大臣與中國無論
京扣京外大臣公文往來俱用
照會一一二等官員與中國
省中大憲公文往來用申陳中
國大憲用劄行兩國平等官員
照相並之禮其商人及無爵者
彼此赴訴俱用稟呈一一人
每有赴訴地方官其稟函皆由

ni y entrer ni en sortir. Tout navire français pourra aller et venir des ports de Chine aux ports du royaume ennemi, y importer et en exporter toutes sortes de marchandises non prohibées, sans rencontrer aucun obstacle ni différence aucune du commerce ordinaire.

ART. XXXIII. Désormais les autorités et les fonctionnaires des deux empires traiteront, dans leurs correspondances officielles, sur le pied d'une parfaite égalité, eu égard à l'élévation de leur rang respectif.

Les hauts fonctionnaires français, dans leur correspondance officielle avec les hauts fonctionnaires chinois de la capitale ou de dehors la capitale, se serviront de la formule : *Dépêche*. Les autorités françaises de second rang, dans leurs dépêches officielles aux hautes autorités chinoises des provinces, se serviront de la formule : *Exposé ;* et les hautes autorités chinoises, de la formule : *Déclaration.*

Les officiers en sous-ordre des deux empires communiqueront sur le pied de la plus parfaite égalité.

Les négocians et toutes les personnes non revêtues d'un caractère officiel se serviront de part et d'autre de la formule *Représentation*, dans toutes les pièces qui seront réciproquement adressées.

領事官轉遞領事官即將稟內
情詞察核適理妥當隨即轉遞
否則更正或即發還中國人有
稟赴領事官亦先投地方官一
體辦理

一將來大皇上若有國書送與
朝廷該駐口領事官應將國書送與
達

辦理五口及外國事務大臣如
無五口大臣即送與總督代爲
進呈其有國書復轉亦一體照
行

一日後大皇上若有應行
更易章程條款之處當就互換

Toutes les fois qu'un Français aura à recourir à l'autorité locale, sa représentation devra d'abord être soumise au consul. Si le consul trouve qu'elle soit fondée en raison et convenablement formulée, il la fera parvenir à sa destination; dans le cas contraire, il la fera changer en mieux ou il la rendre.

Les Chinois qui auraient des représentations à adresser au consul s'adresseraient de même préalablement aux autorités locales, lesquelles agiraient de la même manière.

Art. XXXIV. Si à l'avenir le grand Empereur des Français avait des lettres du gouvernement à envoyer à la cour de Pékin, l'autorité consulaire qui résidera dans les ports devra transmettre cette dépêche de gouvernement au surintendant des cinq ports chargé de la direction des relations extérieures, ou à son défaut au vice-Roi de la province qui sera chargé de le faire parvenir. Les dépêches qu'il y aura en réponse seront transmises de la même manière.

Art. XXXV. Si par la suite le grand Empereur des Français jugeait convenable d'apporter des modifications aux articles du présent traité, il pourra entamer de nouvelles négociations avec la Chine après que douze ans se seront écoulés, à partir du jour de l'échange des ratifications de ce traité. Les traités ou règlemens arrêtés avec des nations étrangères, lesquels ne se trouvent point

章程年月核計滿十
二年之數方可與中
國再行籌議至別國
所定章程不在此次
所定條款內者領事
等官與民人不能限
以遵守惟中國將來
如有特恩曠典優免
保佑別國得之亦與
焉

inclus dans le présent traité, ne pourront point être rendus obligatoires pour les consuls ou agens consulaires français, non plus que pour leurs nationaux, tandis que tous les droits, priviléges, immunités et garanties dont les autres royaumes jouissent ou pourront jouir, seront également applicables aux Français.

Note. The Chinese for the following not being in our possession is omitted.

Le présent traité d'amitié de commerce et de navigation, tel qu'il aura été arrêté, sera revêtu du sceau et de la signature des plénipotentiaires, lesquels le présenteront à leur Empereur respectif, pour être aussi revêtu du sceau et de la signature, et à dater de ce jour (le grand Empereur du grand empire de France et le grand Empereur de grand empire de Chine, ayant vu et approuvé) se fera, dans l'intervalle d'un an, ou plus tôt, si c'est possible, l'échange des ratifications à conserver.

En foi de quoi les hauts commissaires impériaux des deux empires ont apposé leurs sceux et leurs signatures au présent traité.

Signé à Huan-Pu, à bord du navire à vapeur français de l'Etat *l'Archimède*, le 13e jour de la 9e lune de la 24e année de Tao-Kuan, c'est-à-dire le 24e jour du mois d'octobre de l'année 1844 aprés la naissance de Jésus-Christ.

ART. III. *Notices of the Catholic religion in China, in a letter from the Rt. Rev. Joseph Rizzolati, vicar apostolic of Hú-kwáng.*

[The following letter is dated Nov. 25th, 1842, and is addressed "to the very reverend father Joseph D'Alexandrie, general of the Franciscan." And having been read at a meeting of the Society for the Propagation of the Faith, held in St. Patrick's church, Sydney, was afterward published.]

"VERY REVEREND FATHER. It was with inexplicable pleasure I received your kind letter of the 22d November, 1841. How much we are encouraged in our labors in seeing all the interest you bear our missions in China, in learning that new religions, animated with your spirit, will soon come to share with us the weight and the consolations of the apostolic ministry!

"The field open to their zeal is vast indeed. Although my vicariate is not so large as many others, it reckons more than eighteen thousand neophytes, scattered in a hundred different congregations, over a surface more extensive than Italy. Thus your Reverence could scarcely imagine what a load of embarrassments is attached to the exercise of my functions. If I dared to keep a priest with me, to divide with him a part of the affairs, I could breathe a little under the burden that overwhelms me; but it would be taking him from the wants of the mission, and my conscience would reproach me for any alleviation in my toil which would be purchased to the detriment of souls. My priests, besides, are so few, and separated by such great distances, that I see them but once or twice a year, when I assemble them to unite altogether in the exercises of a common retreat.

"In the midst of such multiplied occupations how could I correspond with the desire expressed by your Reverence, of writing a work on the state of our missions and the religious systems of China? Several months' study and leisure would scarcely be sufficient for it. I shall, however, obey you, as a son his father; I shall do according to the measure of my time and strength, reserving myself to return at a future time, with more ample development, to the imperfect outline I am going to sketch.

"And first, I must say, that this year has been for me only a series of sicknesses, expenses, and persecutions. Amongst other attacks on my health, have had the cholera-morbus, and I should have died within twenty-four hours if it had not been taken in time by a good physician. The most usual and easy treatment employed here to ar-

rest its progress is the following:—it is that which has been practised on me—the tongue is covered with punctures from a table-knife or blade of glass, in order to provoke abundant bleeding. Then, whilst some stretch with force the principal nerves, others beat the breast, back, thighs, and loins, until there gush from them streams of blood. When the crisis is passed the patient remains some days with his scars, contusions, and his skin as black as any negro's. I was scarcely recovered from mine when I had to fly before the satellites of government. I was straying like a wanderer from city to city, not daring even to knock at the door of the Christians, lest I should be surprised; if I stopped an instant, it was less to take a moment's rest than to spy in what direction was running the pack in pursuit of me. It had nearly overtaken me more than once; and now again the officers are directing an active search after me, because I have been personally pointed out to them as a great chief of religion in this country.

"The cause of these vexations is the foundation of a college which I had resolved to build at Pei-kien shán, formerly a safe village, where we could freely preach without having anything to fear from the pagans. It is not they—it is a false brother who has betrayed me. But, by a just chastisement, he has been the first and most unfortunate victim of his own denunciation. Imprisoned with five other Christians and a catechumen, he alone has been cruelly beaten on account of his incoherent answers to the officers. When I was accused by this Judas, I had already collected all the materials necessary for the projected building. Since the works are suspended, without hope of ever being resumed: the first expenses, about five hundred Roman crowns, are likewise lost. The furniture, clothes, and books of the students have become the sattellites, and my poor young lads have been rudely dispersed. Oh! how much difficulty have I had to find a shelter! How I still suffer to see them associated to my tribulations! for wherever I drag my proscribed existence, I carry with me my little traveling college.

"The above is enough, I think, to enable you to appreciate our situation. It may be summed up in a few words. The wounds of the last persecution are not yet healed; terror is the order of the day amongst our Christians; in place of liberty of conscience, which we hoped to see stipulated by England, as a condition of the treaty of peace, we continue under the weight of ancient edicts, and have, as during the past, no other prospect than exile, tortures, and death.

"I pass to your second question, which concerns the Chinese

mythology. The religion of the empire is, as every one knows, idolatry, quite as gross as that of the ancient world. Its gods are almost innumerable. Some are entirely fabulous; others, and in a number, have really existed in the first ages of the monarchy; these were the inventors of arts, the masters of ancient wisdom, the legislating or conquering kings; they were also celebrated men and women, who raised themselves, by their virtues or vices, their cruelty or extravagance, to the apotheosis.

"If I were to give you the complete nomenclature of all these gods, with an abridgment of their most curious adventures, I should soon fill large columns; for this wonderful chronicle has no other foundation and rules than the delirious imagination of a crowd of priests, charlatans, and sorcerers, who pay with the ignorance of the people, by making experiments on their credulity. I will cite amongst the most known of these divinities Pwánkú, who introduced order into chaos, by separating heaven from earth; Yen-nang, who judges the dead and who presides over the transmigration of souls; Yen-wan, sovereign of hell; Tien-kuen, master of heaven; Luishin, god of thunder and thunder bolts; Lau-kium principal arbiter of battles; Confucius, or Kung fútsz', king of wisdom; Liú-shaishin, the regulator of commerce and the disposer of fortunes; Minkiun, the guardian of the fire-side; Chang-hwan, the tutelary genius of cities; Ma-wan, in fine, the friend of sheperds, and the protector of flocks.

"Besides the general gods, each family, each trade, each condition has its particular idols, which, in a more restricted sphere, exercise a definite influence, and correspond to special interests and the necessities of circumstances. For example, in times of drought, the god of waters is addressed, that he may open the clouds; and if the rain does not come after several days' invocation and prayers, after the burning of a great deal of incense and superstitious paper, recourse is had to insult; 'thou art a robber,' they will say; 'give us what we ask thee, or return what we offered thee. Thy vanity takes pleasure in our homage; it is for that thou wilt have us pray thee so much. But, dost thou see, the suppliants have now a stick in their hands; make it rain or else ——.' And thereupon the divinity is remorselessly cudgelled.

"As for the domestic gods, the thing is still more curious. When the affairs go wrong, or a misfortune happens to the family, the ugly fellow bears the penalty; his cause is soon decided; he is deposed from his pedestal—he is declared to have lost his honors—he is

banished to some temple as to a depository of idle, worthless gods; and it is signified to him nearly in these terms, that the divorce is completed:—'We have been adoring thee for so many years; we have burned before thy alter so many pounds of incense; we have made to thee daily such a number of prostrations; the expense we have imposed upon ourselves to please thee is enormous, and, nevertheless, thy worship has not rendered to us a cash. Know, then, that we no longer expect anything from thee, and that we henceforth renounce thy favors. Find, if though canst, such devoted adorers; as for us we are going to seek for more generous divinities. However, to quit as good friends. we offer thee a final homage.' At these words all the family prostrate their heads to the ground, and thus terminate the farewell.

"I should here make the important remark, that in spite of their polytheism, the Chinese have the custom of exchanging in great perils, 'Laú Tien Lí! which signifies, O great Lord, help us! or, else, O ancient heaven help us! an expression which we have forbidden our Christians to make use of, because it is ambiguous, but which does not the less prove that the idea of a Supreme Being is engraved on the heart of the pagans, and that the voice of their conscience, that cry of a naturally Christian soul, protests, in spite of them, against the plurality of their useless idols.

"In all provinces through which I have hitherto traversed, the gentiles admit metempsychosis, or the transmigration of souls. From this belief several other sects are derived, which rival each other in absurdities. Some convinced that the soul of their ancestors has passed into the body of some animals, interdict to themselves meat, fish, and everything that has life, for fear of impressing on their progenitors a parricidal tooth; others, in Hú-kwáng in particular, imagine that each individual has three souls, of which one reposes in the depth of the tomb, another receives the sacrifices offered for the living, and the third pursues the course of its migrations. This strange opinion is so spread, that I have had to combat it in my catechism for the use of the Christians of this vicariate.

"The pagans of the eighteen provinces, of which this immense empire is composed, all, without exception, adore their deceased parents conformably to the prescriptions of the law, and the unanimous teaching of the sages. It is there that lies the prejudice which has the deepest roots in the minds of the Chinese, because it is inculcated on them from infancy—because in their classic books they find this doctrine sanctioned by the authority of the gravest au-

thors; and, unless they are willing to pass for unnatural children, they are bound to believe that their deceased parents are metamorphosed into so many gods. Hence this multitude of daily sacrifices, those prostrations, the incense, the superstitious paper, which they offer at the domestic hearth; hence those wonderful legends and absurd fables which they emulously invent, for the greater glory of those whom they have lost. In several districts of Shan-si and Shen-si, towards the confines of the great wall, as also in some villages of the province of Peking, there are certain personages known under the strange title of I-hwuh-fú, or incarnate gods, which are adored even during their life. These species of Lama—which species should rather be called devils incarnate, so much have they the genius and power of evil—free themselves with impunity from the most sacred duties, under the pretext that their apotheosis legalises their monstrous excesses; and they do not the less exercise over the multitude, fascinated by their delusions, a sway quite as absolute as it is blind.

"There are also other sects which decree worship to the firmament, the sun, the moon, planets, polar star, and even to certain demons. Dispense with my following them through the thousand ways of error into which the human mind plunges from darkness to darkness, when it is not guided by the supernatural light of faith. Such is, moreover, the confusion that result from all these superstitions endlessly multiplied, diversified according to the nature of the climates, the usages of the provinces, the interests of the professions, and the caprice of individuals, that, in speaking of the Chinese idolatry, I dare affirm nothing universal; I return from pointing out any general characters. What is absolutely beyond doubt is that here the religious systems, taken together, are only a heap of contradictions, extravagances, and fables, more deserving of the pity than the study of a Christian.

"Besides the native religions, the Jewish and Mussulman worship has been planted here. The followers of Mahommed are known under the name Hwui-hwui kiáu, or else Kiáu-mun. They are numerous, and reside principally in the provinces of Shán-sí, Shen-sí, Ho-nán, and Hú-pih. As for the Jews, they form a less considerable population. They are called Hwui-hwui Ku-kiáu. Their rabbis are named "Aronniste or Aanouon." Here, as everywhere else, those strangers are the object of an instinctive and universal hatred. It is, no doubt, to escape public animadversion by diminishing themselves, that they live as much as possible dispersed; for, in the pro-

vinces I have above stated, you would not find a single village entirely composed of Hebrews.

"The Chinese calendar ought always to be cited when we speak of the religion of the empire, since it is in some measure the completion of it. It is regulated by the phases of the moon. Each day of the year is inscribed with its prognostic, which determines beforehand the lucky and unlucky days. On those that are marked with an unlucky sign, no pagan would dare to bury his dead, conclude a marriage, give a marriage feast, or undertake an affair of any importance. Do not think that each one is free to interpret the future according to his pleasure, and to assign a good augury to the day of his choice. No, this kind of prophecy constitutes a monopoly here. All the calendars circulated in the provinces must agree, particularly on this capital point, with the imperial calendar of the court, the patent and sole regulator of the good and bad time. Woe to him who would infringe this law! he would be punished in an exemplary manner. It is only the priests of the sect of Lamas, called by the emperor to fullfil the functions of soothsayers, who have this singular privilege, in virtue of the prescience and gift of wisdom that they boast of having received from the gods. These priests are at present the favorites of the emperor, who consults them in all the affairs of state.

"I shall terminate this long letter with a rapid glance at the manners and customs of China. They have for the most part their origin in the teaching of ancient philosophers, at the head of which opinion has justly placed Confucius. The writings of this sage, as well as those of his principal disciples, are the most accredited in the empire, and are looked upon by all his countrymen as so many oracles, come down from heaven to teach the road to happiness. But this way to felicity, what is it? All the Chinese doctors speak of it, and not one of them has known how to define it. To know and interpret the works of the philosophers, is an indispensable condition to possess credit and enjoy estimation amongst the high classes; but it is also to what is reduced the wisdom of a learned man. I have at this moment in my possession these books, so famous. I have read them again some few days back, and I have found them only a formless mass of assertions, without proofs; moral precepts, without connexion and without unity, of which the emptiness is concealed under rounded periods and a pompous style. It is incontestable for whoever gives them an attentive reading that their authors have had a glimpse of the unity of God; but have spoken of it in so confused

a manner, and so many commentators have labored to obscure the sense of it, under the pretext of making it clear; so many silly and strange reveries have disfigured the primitive text that now their thought is not to be recognised even by the eye of a wise Chinese.

"As the worship of traditions constitutes all the wisdom of letters—as immobility is the great policy of the state, gravity is the dominant character of the individuals. All their intercourse, even mercantile, is regulated by a minute ceremonial, which has determined even the form and color of the clothes. Three sorts of clothes are distinguished: the ordinary dress, which is common to the rich and poor, and which differs only in the quality of the material, which is finer with the superior ranks; the dress of ceremony, reserved for solemn occasions, such as the renewing of the year, a marriage banquet, the birth of a son, &c., unless one be a mandarin, or a public officer of the tribunal, for then etiquette requires that he should be always in full dress. In fine, the mourning dress, used at funerals, and the anniversaries of deaths. It is of a white color.—It is worn for a longer or shorter period, according as the wearer is more or less near to the deceased. If it be full mourning, all the clothes ought to be made of, or covered with, white cloth, not even excepting the hat and shoes.

"The military uniform is distinguished from the civil costume by a different shade, and a plate, with two letters impressed on it is worn on the breast and back, which designate to what branch the soldier belongs. Every mandarin, as well military as civil, wears equally before and behind, a dragon painted on his tunic, with a border of flowers, greater or smaller, more or less beautified, according to the dignity or personage.

"I will pass by all the salutations, bows genuflexions, and prostrations, which are a vital affair for a Chinese, and conclude with a very afflicting thought for a Christian, above all for the heart of a bishop. In a country where all the demons have their altars, all the dead a worship, all superstitions blind partizans, where each day new divinities are inaugurated by an imperial diploma, where the government praises everything, approves everything, the truth alone is captive, the innocent neophyte alone suffers persecution, the sovereign Lord and Father of this great family is alone a stranger, and proscribed amongst his numerous children!"

Art. IV. *Riot in Canton; proclamation allowing foreigners to enter the city; counter proclamations by the gentry and people; placard before the prefect's gate; demolition and burning of his office by the populace; further proclamations from the high authorities to quiet the people.*

While we write these lines the gentry and common people of this great metropolis are setting at naught all authority and threatening vengeance against their rulers in case they allow foreigners to enter the walls of the city. As yet there has been no bloodshed, but the prefect's offices and all things appertaining to them are in ashes. The principal occurrences of the two days, Thursday and Friday, the 15th and 16th inst., we will here give with the proclamations that have appeared. The following (No. 1,) which was issued on the 13th, will serve as a preface to the sequel.

No. 1.

"Kiying of the imperial house, governor-general of Kwángtung and Kwángsí, a director of the Board of War, vice high chancellor and guardian of the heir apparent, minister and commissioner extraordinary, &c., and Hwang Ngántung, a vice director of the Board of War, a member of the Censorate, governor of the province of Kwángtung, &c., &c.. give these instructive commands to the gentry and people, in order that they, personating the imperial benevolence, may show forth tender affection (towards those who have come from afar).

"Canton is a general mart for the free traders of all foreign nations. During a period of more than two centuries, under the reign of our dynasty, foreigners have never entered the city. Hence of late years, when the English commissioners have repeatedly wished to deliberate on this subject, we have always directed the local officers to counsel and command the gentry and the people. But public sentiment, not according with this plan, it was stopped mid way.

"Afterwards when the English commissioner referred to the former deliberations, we again consulted together on the subject, and issued our commands to the gentry and scholars, that the same might be by them communicated to the resident people. Directly afterwards the gentry and scholars presented a memorial, numerously signed, stating that "the resident people, both within and without the city,

were all alike unwilling that foreigners should enter the walls," &c., there were moreover, in every place, persons who posted up their placards, couched in angry and exciting terms.

"All these particulars, we the governor-general and the governor took up and minutely and carefully laid before the English commissioner, whose communication in reply is before us, stating that at the free ports of Fuchau, &c., the foreigners are allowed to enter the walls of the cities, and that the same reasonable conduct ought to be allowed at Canton.

"Gentry and people! You ought to consider that the two nations are now on friendly terms, and that the august emperor, with equal benevolence, views as one the people of both the foreign and the inner lands, making no difference between them.

"Moreover at all the five free ports,—except at Amoy, where there are no walls, namely, at Fuchau, Ningpo, and Shánghái,—the English are permitted to enter the cities, and no troubles have ensued. It is hard that Canton alone should offer obstructions and opposition.

"Fearing that the gentry and people, not understanding the history of this case, may not be unanimous in their opinions, or that perhaps some of the good may make this affair a pretext for exciting angry strife, it behooves us to issue our instructive commands. Accordingly they are transmitted to all the gentry and people within and without the city, for their full information. Let distinctions be put away by every one; let all lay aside their suspicions, and never again, as before, raise opposition. Thus they will maintain peace and friendly relations. We the governor-general and governor ought to manage and pursue that course of policy discretely which now for a long time has been intimated in our intercourse with the English commissioners. Let each one perform his duty, and yield implicit obedience. Let no one oppose. A special edict."

Copies of the foregoing proclamation were posted in various parts of the city, one at the head of Hoglane, and another on Mingqua's factory, under the windows of rooms occupied by British merchants. This later appeared early in the evening. Parties were soon out with lanterns taking copies of it; but by 10 o'clock it had been so burnt and torn that it was illegible, and at day light scarcely a shred of it remained. On the morning of the 15th in nearly the same place, but somewhat more elevated, was the following placard.

No. 2.

"We the literati and righteous people throughout the whole province of Canton, upon the land and upon the water both within and without the city, publish abroad these instructive commands, that the barbarian merchants of all nations, may distinctly understand (our purposes).

"The injuries, the deceits, the cruel deeds, the evil and wicked acts of the English resident barbarians are like the hairs of the head innumerable. Again they meditate schemes of usurpation, and strive to coerce our high authorities. Often they have wished to enter the city; and our superior authorities, in the depths of their virtue and in the greatness of their benevolence, from leniency have become weak. They have now issued a proclamation granting permission to enter the city, not considering that the English barbarians, born and bred in noxious regions beyond the bounds of civilization, having the hearts of wolves, brutal faces, the visage of tigers, and the cunning of foxes, meditate the possession of our province, and only desire to enter the walls, that they may spy out the land. Now having received a proclamation allowing their entrance, they will not only exercise violence and usurpation, but will insult and injure the people to a degree that words cannot express.

"Therefore we the literati and the people of Canton, however small our strength, having prepared ourselves for the contest, declare that sooner than obey the proclamation, and receive the injury and poison of these wild barbarians, we will act in opposition and adhere to the old regulations of our government. It has now been determined in public assembly, to await the day for their entering the city, then first to decapitate and exterminate the odious race and then burn and destroy their habitations. With united hearts and strength, we will cut up root and branch, in order to display celestial vengeance and manifest public indignation.

"But considering that at the thirteen factories barbarian merchants of all nations are assembled together for commerce, the good and the bad not being distinguished; if when the standard of righteousness is raised, the precious and the vile should be consumed together, it might be said that they were cut off without being first warned: therefore we give these special and early commands for your full instruction.

"All the good barbarians who will remain in their places quietly, and do not meditate and prepare to enter the city, but early

hasten their escape, shall receive no damage in their persons. As it regards all the people who live in the vicinity of the factories, if they wish to guard themselves and their establishments, let them not go out of doors to protect or save the barbarians. Otherwise calamity will overtake them, and they will repent only when it is too late. Say not there have been no timely warnings. Tremble. Be on your guard. These are special commands.

"These commands are placarded on the front of the thirteen factories, this the 18th day of the 12th moon of the 25th year of Taukwáng of our Great Pure dynasty.

The following manifesto appeared within the city, placarded on the walls about the same time, emanating from the gentry and people.

No. 3.

"When the English barbarians commenced a quarrel, on account of opium, our august sovereign comforting and protecting the people of the seas, and not willing they should suffer the horrors of war, gave his special permission to the free trade (at the five ports), and thereby manifested the highest degree of tender regard. Each of our high provincial authorities have also in every way possible manifested their soothing mercies. But the barbarian passions are unfathomable, and their repeated wanton deeds are already sufficient to make men's hair stand erect. Often of late they have, under the pretext of entering the city to take exercise and relaxation, hoped to get secret opportunities for spying out and usurping the land. Nothing can exceed their violent insults.

"Consider now the wide difference in the circumstances of the case. In our metropolis, at Canton, the commercial transactions are all conducted without the walls of the city, while the opposite is the fact at Fuchau and Ningpo. Therefore in desiring without any proper reason to enter the city to take exercise and relaxation, the opposition of the foreigners to the old regulations is made conspicuous and is already sufficiently apparent. Moreover the city is an important site. Here are not only the offices of government, the granaries and prisons, but also the family residences of all the people. If a perverse line of action is allowed to begin, violent opposition to authority and insult will erelong follow, which will lead on to shameless usurpation and eventually to mutual slaughter. War will again commence.

"For the protection of our families and the preservation of their

lives we will firmly maintain the oaths we have taken, and never swerve from or alter our determination. If they truly keep their purpose, to enter the city, every house and every family will prepare heaps of stones, brickbats, &c., at their doors, and when the faithful signal the sounding of the gong is given, every street and lane shall be closed to prevent the escape [of the intruder]. If the barbarian multitude presume on force, and attack the gates, the people of every street will shower down their bricks and stones, and, shouting to each other from every quarter, will advance, slaughter the whole multitude, and then demolish their factories and burn up their ships, not allowing one to escape.

"Already notice has been given to the people and colleges in every direction, to assemble and train their righteous and valiant hosts, and to place guards at the important and dangerous passes, ready for all emergencies.

"We the inhabitants of the whole city ought and must, with one heart and united strength, defend this the domain of our fathers and mothers. Him who dares to give out another purpose, may both the gods and men dash in pieces!

"This manifesto is from the united gentry and people of the whole province of Canton."

On the same morning, that of Thursday the 15th, near the gate of the prefect's office the following paper was placarded.

No 4.

"Doth water equilibrium seek,
"Nor from its bounds presume to break;
"So nations undisturbed remain
"When justice rules, and ne'er complain.

"During two centuries our Great Pure dynasty has enjoyed the happiness of universal peace; and the barbarians, residing quietly at Canton, have never thought of entering the city. Shall rebels then do this? Yet our shameless and avaricious officers have presumed to issue their vile proclamations allowing them to enter! But these officials are the literary offscouring of other provinces, sordid and miserly. Let the rebel barbarians enter the city, and create disturbances, and the officials will keep on good terms with them, provided only they themselves are not involved in troubles. Even if wars are kindled on our frontiers, little will they care for the consequences. But here are the families and the graves of our fathers. If the rebel barbarians enter the city, we, with united heart and

strength, setting at naught official dignity, will grasp and decapitate them; we will rise and act the part of a righteous people."

Here we must interrupt the series of public documents, and give some details. The prefect, or Kwángchau fú as he is more commonly called, is a native of Húkwáng. His surname and name are *Liú Tsin*. He possesses good abilities, is well educated, and for many years has been employed as an officer in the imperial government. He accompanied Kíying on his late visit to Hongkong, and was with him at the recent interview with commodore Biddle, when the ratified copies of the treaty of Wánghiá were exchanged. He has been generally respected by his fellow officers, but universally disliked by the gentry and the common people. He is a very passionate man, and excessively fond of strong drink. On the 15th, in the afternoon, he had been indulging his appetite and had gone out in state to take an airing. While *en route*, one of his retinue, a flag-bearer, coming in contact with a poor man who was carrying a a jar of oil, filched from him a towel that was hanging over his shoulder. The poor man, in endeavoring to recover what he had lost, excited the ire of the flag-bearer and his compeers, and they straightway hauled him up before his honor the prefect, and accused him of disrespect in refusing to clear the way as his honor and train were passing. This, and the truth of it could not be there questioned, was a grievous crime, to be instantly atoned by 120 strokes of the rattan and 40 of the bamboo. The cries of the sufferer caused no small stir, the people believing and declaring him to be innocent.

It was near sunset, when the prefect ordered his attendants to take the offender away to his office, there to await his honor's return. The excitement and tumult now spread rapidly. Affairs soon wore a serious aspect. Loud shoutings were heard in every quarter. Brickbats and stones filled the air. The heavy doors and the strong guards there, offered but a feeble resistance to the multitude that rushed on after the prefect as he returned to his office. Law and order ceased. Doors, windows, floors, ceilings, tablets, wardrobes, chairs, beds, in short all things on which hands could be laid, were torn and dashed in pieces. To complete the ruin, fires were kindled, and on them were piled planks and tables, gems and pearls and all manner of precious things. The flames burst through the roofs, and the alarm spread through the whole city and suburbs. Engines came to the spot; but the fire not extending beyond the

prefect's establishment, no efforts were made to extinguish it. Individuals, who attempted to plunder, were compelled to bring back their booty and consign it to the flames.

Such, so far as we can learn, was the state of affairs at midnight. Liú Tsin and his attendants made their escape through a private door, but not without much difficulty and some slight injuries, received from the mob. The Kwángchan hie and the Nánhai hien, who came to the spot, were both attacked and compelled to flee, the populace being in the ascendant.

The scene of these troubles lay near the centre of the old city, not far from the office of the *púching sz'*, or commissioner of finance. There the high provincial authorities assembled, with such military forces as were at command, feeling douhtless solicitous on account of the large amount of money that was then in the provincial treasury, it being generally known that the $2,000,000 of indemnity, due to the English government, were there deposited.

At about one o'clock on the morning of Friday the 16th, the following proclamation was made public, being dated on the 15th.

No. 5

"Fú commissioner of finance, and Wei commissioner of justice, &c., &c., issue these their commands.

"You the inhabitants of Canton all know that since we came to the province, our love to you the people has never for a moment been wanting. The prefect of the city having chastised an individual, for obstructing his way, you the people, being displeased thereat, have made it a cause for exciting trouhle.

"Though the said prefect has departed from his proper duty, still you ought to know the distinctive duties of officers and people. Having made one sally (to give vent to your indignation), will you not now return to your duty? Listen respectfully to our words, quickly disperse, and your trouble will be turned into good fortune!

"If you persist in banding together and do not disperse, will you not render of none effect all our affection? You all have consciences, and we expect you to act as we require. Oppose not."

During the night the following appeared from the same authorities Fú and Wei.

No. 6.

"Again we issue these our commands to the people of Canton. We the aforesaid commissioners, now fully understand that it is not your wish that foreigners should enter the city. When formerly

their excellencies [Kíying and Hwáng] commanded the prefect and magistrates to issue the proclamation [of the 13th] it was with a desire to ascertain the feelings of the people. It was not [intended] at once to allow the foreigners an entrance into the city.

"Now the prefect having chastised an individual for obstructing his way, and it has so much excited public indignation, that the heart of the people is thereby made sufficiently apparent. The entrance of the barbarians into the city, can never be allowed so long as we the said commissioners remain in office. So long as we do remain in office, we can never alienate the people of this city. You ought attentively to consider the griefs of our heart. Each ought carefully to ponder."

The first of the two following documents appeared on the morning of the same day as the last preceding one, referring to the same affairs.

No. 7.

"Kiying and Hwang, governor-general and governor of Canton, &c., &c., proclaim these their instructive commands.

"It is the first duty of magistrates to possess the hearts of the people, and they must lose their offices if they fail in this. We have just heard that the prefect has alienated the hearts of the people, in consequence of having chastised an individual.

"At first a tumultuous throng assembled in his office, crowded every avenue, and afterwards demolished and burned up every thing that belong to the establishment. This was in the highest degree indecorous.

"That a magistrate, in the infliction of punishment, should exceed his proper bounds, and escape merited censure, is hardly possible. But when multitudes assemble and create disturbances, they too certainly trifle with the laws.

"As it behooves us, we the governor-general and governor issue this proclamation for the instruction of the people of all classes. Disperse at once and wait until we, the governor-general and governor, shall have made such investigation as public justice requires.

"You the people are our children, and we can never cease to protect and guard you. How then can we allow you to band together? Let each one remain in his own place, and attend to his appropriate business. You must not fear (that foreigners will harm you). For these purposes we make this proclamation."

No. 8.

"Kiying and Hwang, governor-general and governor of Canton, &c., &c., publish these very important instructive commands, in order to remove the suspicions of the multitude.

"Several years have elapsed since we, the governor-general and governor, came to govern the province of Canton; and we are ashamed our virtues are so small and our abilities so slender that we cannot benefit the country; but heaven and our ancestors know that we have been sincere in our love to the people and in the discharge of our public duties.

"Of late years we have exerted our whole mind and strength in forming treaties with foreign nations, with no other design than to give repose to the people. Does it stand to reason, then, that we have treated foreigners with generosity and our own people with severity? We have repeatedly stopped and prevented the entrance of the English into the city because it was not in accordance with the popular mind.

"Now the English having set forth that they are allowed to enter the cities of Fuchau, &c., and firmly persisting in their request [that they may do so here], we, the governor-general and governor, therefore issued our instructive commands, intending, after having done this, and ascertained the feelings of the people, again to deliberate and take further action, and not at once to allow the entrance of the English into the city. No sooner was the proclamation issued, however, than there appeared placards, written in angry and contumacious terms.

"We, the governor-general and governor, are ashamed and covered with perspiration while we think of our inhability, on the one hand, to make the foreigners yield, and on the other, to secure the confidence of our Chinese. It is utterly impossible for us to exhibit to you, the people, all the toils and troubles connected with pending affairs. That we have a mind to treat foreigners generously and our own people harshly is to us utterly incredible. Would we could cut out our hearts and show them to you!

"Now again we isue our instructive commands to you, the gentry and people, for your full information. You ought to know that, when we before issued the proclamation regarding the entrance of the English into the city, it was our wish to cause all to understand what was proposed, that we might be the better prepared to deliberate. It was not intended they should enter the city as soon as the proclamation was issued, and there is proof of this in the fact that two days ago three Englishmen were stopped when wishing to enter the great western gate.

"As the people are unwilling the English should enter the city, how can we, the governor-general and governor, consent to entirely

thwart their feelings, and improperly comply with the wishes of foreigners? Do not cherish suspicion and disaffection that shall cause us, the governor-general and governor, distress of mind such as we cannot disclose to our gentry and people. A special proclamation."

ART. V. *Journal of Occurrences: popular disturbances hushed; payment of the twenty-one millions completed; new prefect; ships of war at Whampoa; difficult questions; Lin Tsehsü made governor-general; Northern ports, Shanghái, Ningpo, Fuchau, Amoy, Hongkong; Chinese new-year; protestant missions; Morrison fund.*

THE popular disturbances, detailed in the foregoing article have been hushed, but the elements remain, and the slightest provocation may raise another storm. Under existing circumstances the safety of foreigners must depend, under God, on their extreme circumspection.

The last of the last instalment, ($2,000,000) completing the $21,000,000—was paid on Thursday the 22d instant. "*The money payments and the arrangements for opening the ports to British merchants be*(ing now) *completed,*" the evacuation of Chusan, we suppose, will *immedialy* follow,—for *so* the letter of the treaty, if we rightly understand it in Chinese and English, requires. (See Repository vol. XIII. p. 445.) The non-opening of this city, we think, should not affect the grand stipulations of the treaty. The right of entrance having been acknowledged by the imperial commissioner, he will doubtless see that it is enjoyed. The promptness of the Chinese in making the money payments and in opening the five ports is a rare specimen of good faith, and has, we are told, excited the admiration of the British governmet.

N. B. In saying, in our last, that "the two millions will not be paid on the 31st of December 1845, and consequently that Chusan will not (for the present) be given back," we did not mean to intimate that there was any unwillingness on the part of the Chinese to pay the money, for we knew and had elsewhere stated that they were *anxious* to pay it; we wished only to state the fact of the nonfulfillment of the two particulars at the time refered to. By turning to the Chinese version, we see that the payment has been made within the time specified therein, namely the 12th month of the 25th year of Táukwáng (Jan. 26th 1846).

3. Liú Tsin, the late prefect, was succeeded in office by Liú Káiyih, on the 16th, a man who has been several years in Canton and is tolerably well liked.

4. H. B. M. ships Vestal, Dædalus and Hazard, and the U. S. A. Vincennes, were at Whampoa on the 22d; and H. C. steamer Pluto off the factories. The latter and the Vestal with the treasure on board ($2,000,000,) have moved down the river.

5. Why are the gentry and people of Canton so strongly opposed to the entrance of foreigners into the provincial city? And in what way, and by what means, ought this opposition to be removed? These questions are often asked, and we shall feel much obliged to any of our readers who will give us satisfactory answers.

6. From the Peking Gazette it appears that Lin Tsehsü has been restored to rank, and temporarily made governor-general of Shensí and Kánsuh.

5. Our dates from Shánghai are to the 13th instant. All was quet, and the weather very cold. Mr. TEMPLE HILLYARD LAYTON, of Ningpo, is, we hear, to take the consulship at Amoy, vacated by the decease of Mr. Lay.

8. Some modifications in the government of Hongkong are expected soon

to be made. We shall take an early opportunity to lay before our readers the list of houses, &c. in the colony, recently published in "the Mail."

9. The Chinese of Canton are making their usual preparations for the approaching new-year, and the expected festivities are drawing their attention from the topics connected with the late riot.

10. A variety of notices, regarding protestant missions, intended for this number, we are obliged to postpone for want of space.

11. Canton Jan. 26th. This sheet goes to press to-day, and we have only room and time to add the following from the Hongkong papers, bearing on the interests of the Morrison Education Society.

"At a meeting this day of the subscribers to the fund raised to mark, by some public testimonial to his memory, the respect and esteem in which the late hon. J. R. Morrison was held—it was unanimously resolved,—

"That a bust of the late hon. J. R. Morrison be immediately commissioned from England, to be placed in the public rooms of the institution of the Morrison Education Society; that a copy of Chinnery's painting of his father (the late Rev. Dr. Morrison) engaged in the translation of the Bible into Chinese, be obtained for the same purpose; that the sum of $1,000 be appropriated to meet the cost, and the expense of placing these memorials in China; and that George T. Braine, esq., in conjunction with Robert Morrison jr., esq., be requested to carry into effect the above resolution.

"And it was farther unanimously resolved, that the whole of the remainder of the sum in the hands of the treasurer, amounting to about $12,000, be invested as a permanent fund for the benefit of the institution of the Morrison Education Society, the interest to be paid over annually to the trustees, to be by them appropriated to its general support; and that Messrs. Dent & Co., be requested to continue to act as treasurer, and to allow interest at the rate of 7 per cent. per annum on the amount of money in their hands, for at least three years.

"In thus disposing of the funds, the subscribers have considered the placing upon a permanent basis an Institution bearing the name of Morrison, and which has been so eminently useful and successful in giving to Chinese youths an enlightened and Christian education, the most appropriate memorial to him who was one of its founders, and so deeply interested in its welfare; and having in mind that it is an institution belonging wholly to the foreign community in China, supported and managed by themselves; as well as that its sphere of usefulness will be more extended, while the call upon the community to meet its current expenses will be diminished, they trust that the liberality hitherto displayed will be continued to support one so well calculated to do honor to any community, and to commemorate the devoted men whose name it bears.

"Mr. Matheson and Mr. Braine, as the remaining members of the committee of the Canton Chamber of Commerce, having ascertained from Messrs. Lindsay & Co. that a balance of $890 remained in their hands as treasurer to the latter institution, have with the concurrence of the members of the mercantile community present at the meeting, authorised it to be paid over to the treasurers of the Morrison fund, to be added to that permanently appropriated to the support of the institution of the Morrison Education Society.

"Mr. Matheson in behalf of himself and the Rev. Dr. Bridgman, remaining members of the committee appointed to appropriate the balance—amounting to about $1,300—left in the hands of Messrs. Jardine, Matheson & Co. treasurer to the Society for the Diffusion of Useful Knowledge, intimated that it had been decided to pay that money also to the treasurer of the Morrison fund, to be appropriated permanently to the support of the Morrison institution.

"Victoria, Hongkong,
"January 10th, 1846.

George T. Braine, *Chairman*,
Alex. Anderson, *Secretary.*